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*The Relation of the Missionary and his Work to the
Powers that be.*

BY REV. THOMAS MCCLOY, CANTON.

IN taking up this subject I feel it is too great and broad to deal fully with it in this paper, but hope to bring forward a few questions that may be helpful to younger missionaries working or visiting in the far interior.

In Canton, or for miles around it, as a rule, we are never asked for our passports. We do not come in contact with the mandarin and his runners, but when we get right off into the interior we are more or less face to face with this subject.

We have an inherited reverence for those in authority, whether it be the polished Western, or the scheming Chinese mandarin, but yet as law-abiding subjects we must be fairly and justly treated.

I. Our Personal Relation.—As the citizens or subjects of a nation in treaty with China our honored Consul issues a passport to us, which gives us the right to travel in any part of the provinces for which it is issued, and says we are not to be hindered in engaging boats, or coolies, or at custom stations, etc. With our Western ideas of a passport we naturally think that we have the right to travel wherever we desire without reporting to any one, or showing our passport, unless it is asked for. The Consul, if asked, I believe, would say that we do not need to show our passport, unless inquired for, or when we apply to a local mandarin for protection or help. With these ideas I received my first passport and began work. I soon found there was another side to the question, a Chinese side, especially, when we get far into the interior. The mandarin in charge of a *yün* 縣 looked upon it as

his district, and when we arrived at his territory he thought it was our duty to report to him. If we did not report, even if he knew we were there, he reckoned he was not responsible for what happened. On one occasion when I sent my card to a mandarin, about some trouble, he scolded my servant and said: "Why did you not come and tell me you had arrived at my territory? How could he protect us if he did not know we were there?" About a year afterwards I had the opportunity of testing that same mandarin as to his sincerity to protect us. We were going to anchor there ten days, so on arrival sent my card to his office, but he took no notice of it, and after seven days, when our boat was stoned and I appealed to him for protection, he only ordered us and our boat to leave at once. But we must testify that we have found some mandarins who were willing to do what they could to protect us.

On the one hand, with the idea that we ought never to show our passport unless asked for, and on the other, the Chinese idea that we ought to report ourselves, what course ought the missionary to pursue?

Doubtless this question will be answered in different ways; but after much perplexity I arrived at a conclusion something like the following: That it is not necessary to report to the great majority of mandarins whose territory we pass through, but where we think there may be trouble, or when we are going to stay some time, then it is better to send our card to the magistrate, but not our passport unless it is asked for.

After I had been for some years following this rule we received a communication from our Consul during the Yang-tsz valley riots, stating that H. E. the viceroy desired him to instruct all missionaries and others travelling in the interior to inform the magistrate of their arrival at the place where they intended to pass the night.

II. Shall we ask the mandarin for soldiers to accompany us in disturbed districts?—Although pressed to do it I have never asked for soldiers, even if the district through which we were going had a bad name. I feel like Ezra when he was about to make that long and dangerous journey from Babylon to Jerusalem with many valuables, women and children, to build the wall and restore the worship of the true God; he having announced that the good hand of his God was upon him, was ashamed to ask soldiers from an earthly king to protect him on his journey to do the service of the King of kings. But if a mandarin feels it his duty to send two soldiers with us to a certain place shall we refuse them? I do not think it is wise to do so. I know sometimes they are a nuisance and smoke opium; but the magistrate thinks it is necessary for us to have them, and there comes in our subjection to the powers that be. These two soldiers are, as

a rule, no real protection from a mob, but they show that we are there with the knowledge and consent of the mandarin. In several places the people in market towns have threatened to take the foreigner to the mandarin, so that he might know there was a foreigner passing through his territory. I have no sympathy with those who say we ought to send back the soldiers when sent by a mandarin. I think it is a direct insult. They are sent to *sun*g' 送 us on our way, to see us safely to our next place. They are the mandarin's present and good wishes, and if we send them back it seems we send back his present. He wished us well, and we refused his good intentions, and we are set down by him as a *fín-yan* 番人, a barbarian, ignorant of the politeness of society. It does not seem to be consistent to refuse these soldiers, and if trouble comes and property is lost to apply for recompense.

III. If a mob attack and steal our personal property shall we appeal?—I think we ought. It seems to me to be reasonable as well as scriptural. Those in authority are there to protect the law-abiding subject. They ought to be a terror to the wicked and a protection to the good. The apostle Paul appealed to his citizenship and to his being a free-born Roman.* After they had beaten him uncondemned and without a cause they wished to thrust him out privately; but no, they must come themselves and openly liberate him, and in that way apologise for their wrong. When Paul was before Festus and he wanted to hand him over to the Jews to go to Jerusalem, where Paul knew he would not get justice, he used his lawful right and said, I appeal unto Cæsar. I think the missionary ought to appeal for protection and liberty to prosecute his work freely, and when we are in danger of being injured, or our property in danger of being destroyed. They ought to assist us to hold in times of trouble what we have already got; but we do not seek for ourselves or our converts any special advantages over the heathen. We hold that every man should be allowed freely to worship the god he chooses and in the manner he thinks best—that liberty of conscience for which our forefathers fought and died to purchase for us.

IV. What is the relation of our converts to the rulers?—Our Chinese converts are Chinese subjects under the rule and authority of the Emperor and his mandarins just as before they became Christians. Becoming a Christian makes no change in a man's relation to rulers except in being more faithful in honoring and obeying just laws.

The Protestant missionary, as a rule, does not assist the converts in any law case in which they may be involved. The Protestant missionary has only the right to appeal through his Consul on behalf

* Paul's appeals were against official injustice, but never, so far as we know, to obtain redress for, or security against, mob violence.—Ed. Rec.

of his personal property, or that of his mission society. In some extreme cases he may claim the 'toleration clause' and ask for help for his suffering converts. With the Roman Catholic Church it is different. If a Chinaman joins that Church he expects to be assisted out of any official trouble he may get into, and many join them when in trouble, because they hope to be helped out of their difficulty. It is said that only a few months ago about seventy heathen joined the Roman Catholic faith in a district near Canton, so that they might be helped in a lawsuit, now going on, in which several Christians and a chapel are involved.

V. Is it wise for a missionary of any sect or nation to help their converts in their law cases?—I do not think it is, for many reasons.

1. It is a direct hindrance to the spiritual work of the Church or station during the time it is going on. Whenever the members meet together they always talk of that matter. Before the prayer meeting and after it you will find that this "mandarin business" is the only talk of the members. Each one as he arrives asks what is the news, and the latest events are again retold.

2. It leads to false ideas of the Church. If it becomes known that you will assist persons when they get into a troublesome lawsuit, then some will seek to join your Kau 教 just for the help they expect to get. Sometimes men apply to join the Church who know very little about the doctrine, and after searching enquiry it is found out they are involved in a lawsuit. Others have openly acknowledged that they expect, as a kind of secondary advantage, to be helped through with their law case.

3. Even if the case goes in favour of the Church member, if pushed through with foreign aid it is apt to cause a bad feeling and strife in the town or village and very greatly hinder the work of the Church.

It seems to me that the less we have to do with the officials and law cases the better it will be for our work, and I have often told our members that I feel ashamed to have any of them need to go to the mandarin with a case.

If then we ought not to take the case of the native Christians to the Consul when persecuted, what are they to do? There are two ways of settling their trouble:—

1. By dealing directly with the offender and coming to terms with him. This is the best and most satisfactory way and the scriptural way of dealing with an offending heathen as well as a Christian brother. In our Kwong-sai province work we have been able to settle several difficulties promptly and finally in this way; whereas taking it to the mandarin it takes a long time and is very seldom satisfactory to both parties, and in a short time the trouble again comes up. The following is an instance which occurred in the first

month of this year: A Christian and a heathen had houses adjoining. The Christian had to pass the door of the heathen's house to get to his own; but the road was common property.

During the raising of money for a Ta Tsui 打醮 in the 12th month of last year the Christian said it was against his faith, and did not give any money. This caused unpleasant feelings, and especially with his next door neighbour, who shortly afterwards built a wall across the road beyond his own door and at the end of his own house, which obstructed the way into the Christian's home. Our native evangelist went and talked with the heathen and showed him the injustice of it and tried to get him to remove the wall; but without success. The native pastor then went and talked with the man, and after several visits and much talk it was finally settled that if the Christian paid \$1.20 the wall would be removed and the right of the road never more contested. But some might say it was not necessary for the poor Christian to pay that sum; there is the 'toleration clause.' No, it was not necessary, but I believe it was expedient. Our divine Master on one occasion acted on the same principle. When the tax-gatherers thought that He and Peter ought to pay tribute, Jesus said to Peter, "Of whom do the kings of the earth take custom, of their own children or of strangers?" Peter answered and said, "Of strangers." Jesus answered and said, "Then are the children free—notwithstanding (we are free) lest we should offend them go thou unto the sea and cast a hook and take up the fish that first cometh up, and when thou hast opened his mouth thou shalt find a piece of money, that take and give to them for Me and thee." Our Lord not only paid the tribute which it was not necessary for Him to pay, but he wrought a miracle to obtain the money; so I believe that this brother in giving the money showed the Christian spirit and finally had a good influence on that hard-hearted heathen. The money was as good as given to the Church, given to the Lord, and that Christian brother shall not lose his reward.

2. The other way open to the native Christians is, to apply themselves to their own mandarins. There are several benefits from this way over the foreigner appealing:—

(a). It makes the Christians feel their responsibility to live peaceably with all men as far as lieth in their power.

(b). Then they are willing to go to the offender and talk with him and, probably, get the matter better and cheaper settled than by taking it to the mandarin. But if the worst comes to the worst let them take their trouble to the district magistrate, and in one or two cases we have had prompt and fairly satisfactory settlements. At one of our stations, 250 miles above Wu-chau 梧州, our native preacher was attacked by a Siu-tsai 秀才 in a market town, dragged

along the street, beaten, and 1000 cash stolen from him. Afterwards the Siu-tsai was approached and invited to settle the matter privately; but he utterly refused to listen or have any dealings with the Christians.

The preacher went to see the mandarin with his petition, and the magistrate condescended to have an interview with him. When asked how long he had been visiting and preaching there, and was told six years, the mandarin said, "You never came to see me before." The preacher said, "We have not had any business, and did not wish to trouble or take up the 'great Lord's time.'" Then the mandarin said, "Yes, your converts have been here all that time, and I have not had any trouble from the Ye-so Kau as I have had from another Kau, so I will attend to your case at once." The Siu-tsai was ordered to return the 1000 cash lost and send an apology with the customary pung-long 檳榔. This was done, and the trouble was over.

While we lay down rules for others to be strong and follow the footsteps of our divine Master, we also must do the same and not fly to our Consul about every stone that is thrown at us, or every plank that is stolen from our boat. Right is bound to conquer. The glorious Gospel is the power of God unto salvation, sharper than any two-edged sword, and shall win its way amidst every difficulty and break down every barrier and set Satan's captives free.

Then let us trust God more and more and let us pray that we may get wisdom from above to deal justly and wisely, in all our relations, with the heathen, with our Chinese Christians and with the mandarins, and let us hope that the day is dawning when justice shall be given in the Chinese law courts, to the poor as well as the rich, and to the weak as well as the strong.

Notes on the Missionary Conference at Pei-ta-ho.



CONFERENCE of missionaries of North-China, sojourning at Rocky Point Sanatorium, Pei-ta-ho, representing the societies of the American Board, English Baptist, London Mission, Methodist Episcopal (North), American Baptist (Gospel Mission), Canadian Presbyterian and Presbyterian (North), was held at the Sanatorium during August 4th, 5th and 11th, and followed on August 17th with a day of prayer and consecration. All of which meetings were of deep interest, and no doubt will prove a lasting benefit to all in attendance.

Two sessions were held daily. The morning from 9.30 to 12 noon. The afternoon from 4.30 to 6.00. Each session was opened with devotional exercises led by the Chairman.

While the occasion of these conferences may be attributed to the monthly meeting of the Tientsin Mission Union which preceded them and took the form of reports of the work, yet the natural desire of all to hear more of the Lord's work and the fuller discussion of the methods used and to profit by the experience of others no doubt formed the main reason for the meetings.

At the meeting of the Mission Union it was decided that such a conference be held, and a committee was appointed to formulate plans and arrange a program. The report of this committee was, with slight changes, followed out and did much toward determining the character and success of the meetings.

The first session was opened with Rev. H. Kingman as Chairman *pro tem*. The Chairman of Committee on Program, Rev. Bryson, reported that two days' conference was desired, and that the discussion of questions proposed should be confined to the facts and methods in use rather than to theories.

Rev. J. Walter Lowrie was elected Chairman for the day.

The first topic for discussion, "How far should men's station classes be self-supporting?" was very ably opened by Rev. D. S. Murray and Rev. F. Harmon. Mr. Murray showed that self-support in station classes, both for men and women, had been already reached with very encouraging results in his field. Beginning three years ago on the old plan of furnishing everything and asking collections, there were in attendance about fifty, a part of whom were Christians. The plan of contributions not being satisfactory, he decided the second year to have all bring their own grain. There was an attendance of thirty. Last year (third) he sent out tickets stating that only those who could read and would furnish their own grain would be admitted. There were seventy-four in the class, sixty of whom stayed over a month. The cost of such a class on the old system would have reached 150 Taels, while the actual cost was between fifteen and twenty Taels. A class of thirty-three women also furnished own food.

Questions asked brought out the following interesting facts: The candidates for these classes were selected by the local leaders, and the majority were Church members. Cooking was done by the school cook, assisted by members of the class. Fuel and rooms were furnished by the Mission. All the details were in the hands of natives. There were thirty-five men of degrees in the class. Enquirers are taught to read in the night schools of the out-stations. A summer class, also self-supporting, is held for training leaders and helpers. Mr. Murray reports three hundred members and five hundred enquirers in two different stations.

Mr. HARMON in continuing the discussion wished clearly to define what was meant by men's classes. Are they for leaders of stations or for members? Are the men selected? Are they held at the central or out-stations? He then very clearly set forth the methods used in his Mission for the training of leaders. It had been their custom to hold two classes a year, of two weeks each, for the training of station leaders, in which the Mission furnished all their food, treating them as their guests,—they, however, furnishing their own travelling expenses. The members of these classes are selected; the majority of them are common farmers with four or five years' training in native schools. No money passes through their hands. This is very important. It is also important that they be *well* and *properly* fed. In his district of 1000 members there were one hundred and twenty in attendance on these classes. Classes at out-stations, where nothing is furnished, are possible and very desirable. They hold no classes for enquirers.

During the interesting discussion which followed many signs of progress in the direction of self-support in this line of work were brought out. P'ang-chuang, of A. B. M., within the last two years had reached self-support, both in men's and women's classes, and have decided not to help outside of fuel.

Rev. J. H. PYKE, M. E. M., said they began seven years ago with small classes entirely self-supporting. But they had the idea of employment. Lately their method was to furnish light and fuel; some years nothing, when the crops were good; and when the crops failed they gave more. These classes were under instruction of local leaders; was glad to report a growing interest in learning to read.

Second Topic.—"What should be the attitude of the missionary to the growing desire for instruction in English and foreign learning?"—Rev. PERKINS opened the subject, stating they had received numerous requests, but had never taken them up. The missionary should sympathize with and encourage such desires, but remember for what he came—to preach the Gospel.

Rev. KINGMAN said: The question was not, should English be taught in the schools, but our attitude towards requests from individuals to teach English.

Rev. LOWRIE gave an account of an attempt on the part of his Mission to meet such requests by starting a school of English and Western learning, but failed, because of caste; the official class being quite distinct from the common people. The official class refused to support the school because of the Christian teaching which was indicated would be part of the instruction given. No others being interested with them the school was discontinued. Since then very

urgent requests have been made by the President of the native college and others for instruction in English. Mr. Murray urged the duty of the Protestant Church in this crisis, that the great opportunities now afforded be not given to the Catholic Church who, contrary to custom, were taking steps to supply this demand. Native scholars had requested that the Protestants take up the work.

The consensus of opinion was that it was a question of great moment, and until more direct action could be taken on the part of the Boards and Church at home, missionaries should sympathize with and assist in the following ways: (1). Free use of literature. (2). Lectures on scientific subjects. (3). Efforts to secure teachers when requested. (4). Act as examiners in schools already established. (5). Museums.

The following resolutions on this important question were adopted by the convention:

Resolutions.

Resolved, That this conference of missionaries, representing seven Protestant missionary societies working in North-China, wishes to bring to the very special notice of their respective Boards the urgent necessity for immediately considering the demands that are being made by the Chinese on every hand for instruction in the English language and Western learning.

More than in any previous years individuals are pressing for such teaching. More important, however, is the impending revolution in the governmental system of instruction which will be introduced by the Imperial edict recently issued. Such an opportunity of influencing and leading this people has never before been placed within the reach of English-speaking missionaries. For prompt and wise measures taken now may bring such a course of education under the auspices of our Protestant Churches. This may not be the case if the present opportunity is lost.

Missionaries at present at work in North-China, while recognizing the greatness of this opportunity, yet feel that the claims of direct evangelistic and pastoral work are too pressing and important to allow them to devote sufficient time to this educational work. They therefore would request the Boards of missionary societies to give this matter their earnest attention and to see whether it be not possible to secure the sending out of *teachers* who will be prepared to teach English and Western science and at the same time put forth every endeavor to lead their students to a knowledge of Christ.

It should be further pointed out that the Chinese desirous of learning these subjects are practically all willing to pay comparatively high fees, so that the expenses borne by missionary societies will

probably not be large; such classes doubtless becoming self-supporting before long.

Third Topic.—"The best method to provide a trained native pastorate."—This discussion was opened by Revs. Harmon and Headland. Mr. Harmon related that during the first years of their work, when they had no schools in which to train workers, fifteen men were selected and given a four years' course; at the end of the course six became pastors, and now after ten years four of them are doing faithful and effective work. At present they have a system of schools in which men are trained for this important vocation.

Mr. HEADLAND gave an interesting history of three of their pastors who were raised from common callings and trained into effective ministers of the Gospel without a college education. Since then schools had been established. Twenty-seven men had graduated from the university, of whom twenty-three are now in Christian work.

They have just started a theological class of sixteen, to be trained for evangelistic work.

Mr. KINGMAN stated briefly the policy of their mission. By a system of schools, from day-schools to college, they trained men for the ministry. A class in theology was held every three or four years with a course of three years. Almost all of their graduates were engaged in Christian work.

Many advocated that college trained men should have, during or immediately following their course, a year or two of trial before being encouraged to take up responsible positions.

Second Day.

Rev. C. A. Stanley was chosen Chairman for the day.

First Subject.—"Girls' Schools. (1). Should foot-binding be allowed? (2). How far is self-support possible?"—The discussion of part first was opened by Mrs. Gamewell. Their boarding-school in Peking was opened when they had no children of Christian parents. They made no rule, but fully determined to unbind the feet. As everything was furnished the pupil they felt they had a perfect right to require this much of them. "The body is the temple of the Holy Ghost." The first year they had seventy pupils; second year, when the policy of no bound feet was adopted, only five; third year, twelve. Afterwards they never received a pupil with bound feet. Many who unbound suffered all the persecution that could be placed upon them, but they stood firm.

The Church developed alongside of the school and caught this spirit. The native Church at one conference passed a resolution that

no helpers should bind their daughter's feet or sons marry girls with bound feet.

The best results of unbinding the feet are: (1). Health. (2). Character. (3). Church develops along lines of independent action.

Miss MORETON said they never made it compulsory, but admitted those with bound feet. In a school of forty, of whom twenty-seven are Chinese, only three have bound feet. Five or six unbound this year.

Miss GOULD related that until two years ago only one woman in the Church had unbound her feet. But after a conference in which the subject was fully discussed several unbound. In the school five years ago one-half had bound feet; now not one was admitted with bound feet.

Mrs. GAMMON said: Our school in Tientsin was opened in 1891. No rule was made, but we decided five years ago that no girl should be sent to Peking with bound feet. Last year in a school of twenty-seven, nineteen had natural feet. They feed no pupil with bound feet.

Mrs. GOFORTH said they had no schools, but the women are taught to unbind the feet.

Miss NEWTON made the rule eight years ago that no new pupil should be accepted with bound feet. Some in the school had not then unbound. There is very little feeling against unbound feet in some places.

Miss CROUCHER said their school was full, and twenty-five others were refused who had natural feet; many had never bound them.

It was advocated that anti-foot-binding societies be formed in each station. That the subject be frequently discussed in conferences with the natives. That in all our urging it upon the people that care be made to present it as a matter of conscience, as Christian duty, rather than compulsion or a badge of Church membership.

The discussion of part second, "How far is self-support possible?" was opened by Miss Newton, who said she felt the question was not yet answered. In the school in Peking seven years ago everything was furnished—clothing, books, travelling expenses, etc. The first step was to require the pupils to furnish their own shoes and stockings; then, no clothing was given new pupils; later, no books were furnished, and all rewards were cut off. Then, travelling expenses were put on the pupil.

Last year the first step was taken to charge for food. A meeting of the parents was called to consider what they could do towards the support of their children. The accounts of the school were read. They then were asked to pay four thousand cash for the year, which they willingly consented to do. In this way fifty Taels were

paid by the natives. The desire is to increase this amount until it reaches one-half the cost of the school outside of foreign teacher's salary.

It was stated that in the Presbyterian Mission high school at Wei-hien each girl pays \$7.50 Mexican a year, and in eight country boarding-schools the mission furnishes 1500 small cash per scholar, the pupil furnishing the rest. In one school each pupil paid \$1.50 silver.

At Tsun-hwa (M. E.) two years ago everything was furnished by mission. Last year in a school of seventy, thirty-five furnished clothing, but nothing else.

London Mission, Peking.—No tuition has yet been charged, but gifts are gradually being cut off.

A. B. M. at P'ang-chwang requires 10,000 cash per year from boys and girls.

Second Subject.—"Is it desirable to charge a medical fee in hospital and dispensary?" Dr. Headland very ably opened the question. She stated that in beginning her work she was under strong influence of others against making any charges, and had always worked on that policy. She felt a just fee could not be paid, and a nominal fee lowered the position of the work before the people. By charging no fee, one is placed in the position of a friend, and thus one can have greater influence over the patient for good. Always received gifts. Last year in the M. E. hospital gifts were received sufficient to pay running expenses outside of medicine.

Dr. MALCOLM said his work was too large. He could not get time to do any evangelistic work. In opening new fields large numbers were desirable, but as the work became established the numbers should be reduced and more time given to evangelistic work. One dispensary had 28,000 patients and 500 operations. He had decided to begin charging this year.

Dr. Ingram at Tung-chou makes one charge of ten pieces. Attendance was reduced one-third, but all undesirable patients.

Dr. Hopkin at Tsun-hwa charges for all medicine, and said after two years' trial he would not go back to the old plan of everything free.

Third Day.

Dr. S. L. Hart was elected Chairman.

First Subject.—"What requirements in regard to Sabbath observance should be made of applicants for Church membership?" was opened by Rev. C. H. Fenn, who read extracts from a paper he was preparing on the broad question of Sabbath observance. These consisted mainly of the answers to several questions directed

to missionaries in all parts of China. It would be impossible to give in this report the results of such enquiries, suffice to say the opinions collected were of deep interest and very helpful towards settling the question of Sabbath observance. As the paper referred to will appear in print in due time*, I will only add that the opinion set forth in the majority of answers was in favor of a stricter Sabbath as essential to the spiritual life and growth of the Church, and that mere attendance on Sabbath services was not sufficient to be regarded as keeping the Sabbath.

The discussion which followed was the most spirited of the convention. The same difference of opinion was expressed as to what should be required as would be found in the home Churches. But all felt the Sabbath in the native Church was not what it should be, and fully agreed that the Christian Sabbath should be set clearly and forcibly before the Church. It is difficult to teach the natives the sacredness of the day. Some require a pledge to keep the Sabbath when admitted to Church membership, and most all would agree that those who do not keep the Sabbath during probation should not be admitted. Probation period is the time when the question is to be settled. The divine ideal must be kept, but beware of legal enactments. You can't make men love by law, neither keep the Sabbath. It must come gradually, and it will require all *patience* and *love*.

Second Subject.—"Best methods to secure the co-operation of native workers with the missionary."—Mr. Kingman led the discussion. He said there were two important things to be considered: (1). The development of the native worker. (2). How to secure harmony. They had tried to secure these by what they called *I-shih-hui* (議事會). At first the natives selected an equal number of members with the foreigners who sat in council to consider all questions not affecting use of foreign money. Lately all helpers were permitted to sit in the council.

This plan had been used in other places, with more or less power given to the native workers as circumstances would permit.

Mr. WALTER LOWRIE said that it should be kept in mind that the Church is permanent, the mission only temporary; not the Church co-operating with the mission to establish the mission, but the mission co-operating with the Church to establish the Church.

Experience had taught that the more the natives were consulted on important subjects, the better prepared they would become to carry on the work and the less friction between native and foreigner.

Mr. PYKE said that formerly in matters of Church government and Church support, in their mission, the foreigner did almost every-

* See present RECORDER.

thing. Pastors were selected by the mission; but this had gradually changed until in this coming conference two natives will sit in council.

In his district a new plan was tried. Finding it difficult to distribute mission funds, because of the heavy "cut," he appointed a committee of natives to distribute 2500 Taels, he of course holding the veto power. It opened their eyes. They said, "Oh is this the way you have to do?" They then understood the difficulties. They finally settled it satisfactorily. Schools were put on half pay. He had the most comfortable year of administration. Self-support came by leaps.

Mr. PYKE urged that while more self-government was desired yet great care should be exercised to keep a strong hold on the Church onesself. Some thought that tried natives might wisely be consulted about the use of foreign money.

Third Subject.—"The use of foreign money in Church extension" was opened by Rev. A. M. Cunningham. He would advocate the following principles: Never to help those who can help themselves and have tried to do so. Furnish no buildings for native's use. Pastors should not be located until their support be furnished in the main by the native Church.

Day-schools and enquirer's classes should be mainly self-supporting.

During the discussion following, these facts were brought out:—

L. M. S. furnish quarters for the missionary while in the country, also rents in opening new work.

M. E. Mission has extension funds in all the Churches.

Education will soon become self-supporting; within the area of the Church, extension belongs to the Church; beyond this area, it belongs to the mission.

It is a question of what shall be left undone. How can the Church be extended largely by foreign funds? It must be done by the native Church. The members can do much by preaching the Gospel.

Fourth Day.

This day was set apart as a day of waiting upon God in *prayer* and *praise* that His Holy Spirit might descend upon us and through us upon the work of the year. The morning session was led by Mr. Cunningham, who took as the theme of the meeting, "Search me, O God and know my heart; try me, and know my thoughts," and surely this prayer was wonderfully answered as our hearts were opened before God. The afternoon meeting was led by Mr. Pyke,—subject—Baptism of Holy Spirit. There were blessed meetings and a most fitting conclusion of the conferences. The year's work which shall

follow, alone will tell the benefits and blessings received. Should not such conferences be planned and published beforehand that others might enjoy them?

In behalf of the Conference,

F. E. SIMCOX,
Secretary.

*Missionary Conference held at Ku-ling, Central China,
August 22nd to 25th, 1898.*

(Continued from November number.)

Wednesday, August 24th, 1898.

THE session was opened with devotional exercises conducted by Rev. J. J. Coulthard, after which The Chairman called on the Secretary to read the minutes, which were adopted.

Rev. W. H. WATSON proposed that we express our regret at the absence of Rev. J. Hudson Taylor and ask him to give his address to-morrow morning, or when practicable, and if Mr. Taylor could not be present the meeting should still be held. Pastor Kranz seconded. It was carried.

Rev. E. S. LITTLE hoped Pastor Kranz would be able to give his trumpet blast on the question of unity.

The general topic for the day was "Education", and the first address, delivered by the Rev. T. E. North, B.A., was upon the subject "Elementary Schools." Speaking of the importance of elementary schools the speaker referred to a large ingathering their own Mission had recently experienced in Ceylon where, as the result of a special evangelistic effort, only one had been brought in from pure heathendom, and the great bulk had been brought in from mission schools. The speaker did not endorse a scheme to enter upon wholesale education to meet the requirements of China at this crisis, and still more did his nature shrink from using education as a proselytizing agency. The great call to us as a Christian Church is to let our educational work cluster around the children of our native Christians and to give these children an opportunity of advancement in life.

The speaker pointed out that there was an ever-widening "middle class" in China; this owing to the introduction of telegraphs, railroads, etc., and that it was our duty to introduce therein a strong Christian element.

He was opposed to free education, even in relation to our Christian children. His experience of paying schools was that they brought a better class of boys, the attendance was more regular, and further, the proportion of Christian boys increased. In the case of very poor Christian boys, he advised that payment of school fees should be made, not by the foreigner, but by the native Church, and recommended also the establishment of scholarships.

With regard to curriculum the speaker thought that Chinese classics should be taught with expositions, if possible, from a Christian standpoint, bringing out the errors and defects, not ignoring what was noble and pure. Arithmetic, elementary science and other branches of Western education should have a place in our elementary schools so far as facilities for satisfactory teaching of them exist.

In conclusion he laid stress upon the importance of every Christian, employed as teacher, preacher, or servant, having a trade to fall back upon in case of need, and thought that the charging of school fees would prevent boys being kept at school too long and growing up as loafers in expectancy of missionary employment.

Rev. C. LEAMAN next addressed the conference upon the same topic. He said : The subject allotted him was a worthy subject. His knowledge concerning day-schools was culled from the Scriptures. He referred to Ezra vii. 25 where, speaking of the laws of God, Artaxerxes said: "Teach ye them that know them not." In Matt. 28 a greater than Artaxerxes said: "Go ye therefore and teach all nations." Ezra inaugurated a system of elementary schools connected with the synagogue, and for 200 years there was no other text book than the law. From this book their system of education was gathered. Antiochus Epiphanes was withstood by a handful of men trained in these schools, which were carried on to the time of our Lord when on the hill-tops the shepherds waited for the Christ. Christ was attracted to the synagogues, not to the learned men of that age, and Paul also in the synagogues carried out the commands of Christ. When Jerusalem was laid waste a new system was inaugurated, but we have no example and no command to teach anything but the laws of God in our missionary schools.

His ideal school was the school referred to in the Old Testament, and in the New Testament whilst the apostles lived. He advocated primary schools and deprecated higher education as a purely missionary effort. The Chinese can get higher education, but not the primary education on Scripture lines.

The question is, How to do it ? He believed ladies could manage these schools better than men. Let these Scriptural truths be

crammed into them, and they would never forget. The ladies who superintend the primary schools give these Chinese children the only idea of a mother they ever have.

These elementary schools had an important bearing on self-support, for self-support could never be attained along the lines of higher education.

The next address was on "Industrial Schools," by Rev. E. S. Little.

Mr. LITTLE said that as far as he could judge very little had accrued to the missionary cause from industrial work in China. In connection with their mission they had two industrial schools for many years; one of these was in Kiukiang, but it was a failure. A great deal of money had been spent, much time had been given in teaching the natives carving, carpentering and other trades, but at no time was the school anything like self-supporting, neither could they dispose of their wares to the Chinese. It failed financially. He was unable to recall a single instance where a boy who learned his trade had been able to earn a livelihood thereby, and consequently there was always a difficulty in getting the boys to go in to the Industrial Department, the outlook was so poor.

Another objection to this kind of work was the large amount of money necessary to fit up a native with foreign tools. A native artisan can equip himself in almost any department for about one thousand cash, whereas a village carpenter at home spends about fifty pounds on what he considers to be necessary tools.

The speaker thought that no money taken from the Mission treasury should be applied to industrial work; that should be exclusively the work of the philanthropist who would be willing to provide specially for it.

Mr. LITTLE considered that technical education came outside of the present subject and was a work that the government should take up.

There were, however, two notable exceptions to what he had said about industrial schools. First, among the blind, it was right that this class should be taught basket-making and other means of learning a livelihood besides begging. Second, he thought an exception may be made in the case of girls' schools, where sewing and knitting might be taught with great advantage.

In conclusion the speaker referred to the introduction of industrial work in their Missions in India, where it had also failed.

Rev. A. D. COUSINS asked Mr. North what fees were charged, and when charged were they obtained. Reply: 1000 cash a term for teaching arithmetic; afterwards raised to 1200 cash. There was a school with lower fees. Fees were prepaid.

In reply to Mr. Houston he said the course for the lower fee comprised the Scriptures and Chinese classics. The higher course comprised arithmetic, geography, elementary science and the Chinese classics.

In reply to Mr. Cousins he said nine were Christians out of a total of twenty.

In reply to Mr. Painter he remarked he had only commenced a girls' school this year. Of six girls three were Christians.

Mrs. REEVES asked, Would Mr. North open schools in new places? Reply: Yes, under certain conditions. It would be better to have self-support.

Pastor KRANZ said the question had arisen, "Was it lawful to use Mission money on education?" He thought it was. The golden Rule included schools for the Chinese.

Rev. W. H. WATSON said self-supporting schools were impracticable in country towns and villages, and emphasized the value of the Christian Three Character Classic in schools for heathen boys. Ladies should superintend these schools.

Rev. T. W. HOUSTON advocated an industrial school where the boys by farming could earn their education. The Jewish schools turned out narrow-minded men who crucified the Saviour.

Rev. W. N. CROZIER said teaching was preaching, and emphasized the importance of sowing the good seed in the virgin soil of young hearts.

On motion the meeting was adjourned.

Afternoon Session, Wednesday, August 24th, 1898.

The Chairman, Rev. Griffith John, D.D., called on Rev. C. T. Fiske to open the session with prayer, after which he announced the programme and called on Rev. J. Jackson for his address on "The High School and Normal College."

Mr. JACKSON said that during the past few months specially important problems had been forced upon us in the matter of education, and he for one could not see a solution to them. The Kinkiang institute was started fifteen years ago, enlarged two years later, and ten years ago was placed upon its present basis. Then there was no demand for education, and it was necessary to offer large inducements to gain pupils. Now they were facing an altogether different problem; there was no difficulty in getting students; they came in large numbers, and were willing to pay for their education. China was turning her hands towards the West for light, but there was no satisfaction for China in peculiarly secular education; the speaker said that he felt more and more

that China must turn to the Light of the World for her enlightenment. Apart from Christianity our Western learning will bring little help to China in this her time of distress and need.

We have come to advance the Kingdom of God. What do we mean by the Kingdom of God? It is the realization of righteousness in the life of humanity, it is a definition to which we may all agree. Does secular education tend to this? He said no, not necessarily so. Our own lands prove this. The revelation in a recent London journal shows that there is far less morality in the educated and higher stage of society than in the lower strata, showing that secular education alone will not only not tend to the reaching of that goal, but may hinder it. Mr. Jackson then referred to an article in the *Harvest Field* (an Indian missionary paper) in which an enquiry had been made into the state of things among educated classes in India who had received Western education. That Journal replies: "Morally he is as degraded as he was before he received his education." We have illustrations of this in China, where the moral maxims of Confucius are learned by rote, without influencing the every-day life of the scholar in the slightest degree. So unless we can ensphere our secular education with Christian teaching and influence, he (the speaker) for one would feel no sympathy with purely Western education. If there is any hope for China she must not turn her eyes to the sages of the West, but to the East and find it in Christ.

But we Protestants believe in education, and we do not mean not to have education, but we do mean that in this hour of China's crisis the Church shall take hold of this question and give a Christian education to the masses who are looking for it and save the nation from infidelity.

We need educated men, but we must train their consciences as well as their intellects. Instruction in Christian and general ethics had helped on these lines.

The difficult problem now is, "How are our high schools and colleges to be supported?" Up to two years ago the school with which the speaker is connected was entirely supported by the Methodist Mission. All the scholars are Christians, and mostly members of the Church. If absolute self-support be placed upon that school it would throw out nearly all the Christian pupils. Mr. Jackson said that if he refused to take help from his Society he would have to throw out his Christian scholars and take in heathen who would be willing to pay for a purely secular education. Receiving money from purely secular sources he believed to be a purely secular seed which will bring forth a purely secular fruit. He for one was not willing to go in for it.

There should be two classes of schools : 1. Self-supporting, with Christian men at the head who will do what Christian work they can. 2. Our own schools for our own Christians, where the scholars shall be helped from Mission funds if unable to help themselves.

Speaking of normal schools Mr. Jackson said the government is now looking round for teachers, and they will be in great demand. The Chinese are now spending large sums of money for incompetent teachers. What a grand opportunity for the Christian Church to train proper Christian men to take the lead in the colleges being started all over China. The Church should do more, not less ; should spend more money, not less on Christian education.

The next subject announced was, "The Preparation of Catechists," by Rev. J. A. INGLE, who said his remarks would not apply to ordained clergy, but to assistants. He emphasized the importance of this body of men. They were often the eyes and ears, hands and feet of the foreign missionary, and necessarily wielded a tremendous influence for good or ill.

Some would ask what necessity there was for the special training of assistants and would point to the fact that there were many valuable men employed now who never had any especial training. In reply he would say that in bygone days trained men were not available, but the present condition of affairs demanded trained native assistants.

He would mention four aspects of training that were indispensable :—

1. Intellectual Training.—The rank and file of the Chinese were very ignorant, and needed training to make them fit to be instructors of others. Mere attendance on services did not necessarily end in instruction. A belief in the Lord Jesus Christ did not make a man fit for this position. If our converts were to be well-rounded Christians they must gradually be instructed in the whole cycle of Christian truth, and of course those who were in a sense to be their leaders must be carefully prepared for their work. They should, at least, be fully acquainted with and able to teach the Ten Commandments, the Lord's Prayer, and the Creed, as well as have a knowledge of the historical basis of our faith.

2. Moral Training.—We needed to realise the state of iniquity in which they were found and the temptations to which they were exposed. They needed to be taught. (1). That acceptance in the Church is not a matter of "face," but that all come in on the same footing. (2). That they should not yield to fear in recommending unworthy men. (3). To be not only truthful but frank. (4). To be careful in money matters, especially in borrowing, lending, or giving security for others.

3. Spiritual Training.—We should disabuse their minds of the idea that religion consists of or depends on pious platitudes; and should teach them that spirituality is a living in God. Though hard, this lesson could be taught by influence.

4. Practical Training.—Teaching and preaching did not come naturally; the men should be taught in the method of work for which they were designed and be given practice in it while they were studying. In assigning their work their individual gifts and deficiencies should be taken into account.

As to the *class* of men. Neophytes should not be employed. As a rule they proved disastrous. We should take men whose characters had stood the test. Literary men, in the speaker's experience, were not usually successful. The middle-class tradesmen and farmers, as a rule, were most successful.

The best work in other departments would be stultified by failure in this. With true and faithful assistants the foundation of our work would be true and firmly laid.

The Chairman then announced that Rev. J. Jackson would, in the unavoidable absence of Dr. C. Beebe, read Dr. Beebe's paper on "The Training of Medical Helpers," which was as follows:—

In approaching the subject of the training of medical helpers one important fact should be kept in mind, namely, that we must consider it from a *missionary* standpoint; therefore the utility of all plans depends upon their value to the mission work.

A medical missionary, in the true and best sense of the term, is one who feels called of God to give his life and energies as a physician for the advancement of the Redeemer's kingdom.

The conscientious physician under ordinary circumstances is a public benefactor. He spends his life for the good of others. The claims of benevolence and philanthropy have strong hold upon him, and as a rule he gives out from mind and heart and physical strength, with great self-denial, to add to the happiness and long life of others that which burdens and shortens his own. The medical *missionary* has other and even greater claims resting upon him. Not only the physical, but the spiritual welfare of his patients must be considered. Not only benevolence and philanthropy move him with their mighty force, but the commission of the Supreme Being compels him to reach forth his hand and lift a people nearer to their God.

Besides this he is sent out by a Society which is conducted and supported for a special purpose. The funds which are expended through him are contributed to the society by people who expect that their wishes will be carried out in making known the Gospel to the heathen. He is therefore, to a certain extent, under bonds to administer it faithfully. This being the case, except under special

conditions, certain features are eliminated. We need not consider secular education or the training of young men to follow their profession apart from missionary work. This latter is a grand and necessary work, and may well excite the ambition and command the energy of the best men. It is a work that may be taken up by the Church without departing from its real purpose, but a *missionary society* is one of the agencies of the Church with defined limits, and all its work should come under its commission.

This being the purpose of a missionary society, to evangelize heathen nations, the training of medical helpers should conserve this aim, and the desired character of a helper is in a measure determined.

What, then, do we mean by a medical helper? Briefly, one who assists the medical missionary and extends his influence and work. He should have skill in doing operations, knowledge and good judgment in prescribing for the sick, a wise and considerate spirit in dealing with patients, and a sterling Christian character that will make its impress on all he does and exert its influence over all about him. To induce all this should be our aim in training helpers.

As to plans and methods they will necessarily vary, influenced in great part by the work the physician has to do. The helper should first pursue a course of study in a mission school. He will then take up his medical studies, not only with a mind prepared to appreciate its truths, but with sufficient education to command the respect and gain the confidence of those of his own people with whom he has to do.

An inferior young man, unfit for other work in the mission, is an unsuitable candidate for medical studies. If he is lacking only in ability as a public speaker, he need not be rejected, but he should have quite as high ideals of life and duty, quite as earnest a Christian spirit, and should be in every respect quite as strong intellectually and spiritually as it is desired the preacher should be. He must be not only efficient in Christian activity, but also strong morally and able to stand firm in time of temptation.

The medical missionary in charge of a work is not able to give much of his time to teaching medical studies, but he is able each day to do a little. This necessitates the helpers spending more years in preparation. I consider this a decided advantage both to the helper and to the mission. It is an easy matter for a Chinaman to memorize a lesson on any subject. The average young man in a short time can easily pass through his cerebral machine all the medical works now available in Chinese. But it is not so easy for him to grasp the general principles of the profession, to cultivate

judgment, discernment and skill, to learn when to ignore the rule and to observe the principle in the practice of the profession. Therefore the more time spent with his instructor in medical work the greater his advantage.

To the mission work it is also an advantage.

The helper *should be*, as I said before, a helper in Christian work. The longer he is kept under the influence and guidance of a good man the more efficient does he become, and the longer service given to the Church strengthens the helper and lessens the temptation and probability of his entering other work.

The important part of this subject lies in this: that the physician may realize his high privilege of instilling into the young men he is training, not only a knowledge of medicine and surgery, but also such sterling Christian character that they will reduplicate his own influence and multiply the channels for the working of the Spirit of God; that they may become efficient Christian workers, exerting the best influence, doing the best work, and, with all their skill and efficiency as medical assistants, *wise to win souls*.

In reply to a question Rev. J. A. Ingle stated that his catechists were supported by Mission funds and received fixed salaries. He was working towards self-support.

In reply to Mr. Lyon as to the period of instruction, Mr. Ingle said he had not yet completed his first class of catechists. He hoped to keep them one year.

The Chairman then invited educationalists to discuss the subject, when

Rev. J. A. INGLE said a school should not be termed secular because heathen boys were among the scholars educated. A secular school was a school where Christian education was left out. Education without Christianity was not education.

Rev. E. F. GEDYE remarked that Christian boys in a school where there were no heathen scholars were in an artificial atmosphere. The moral influence of schools in Wu-chang supported by the natives, was bad, and parents brought their children from these schools to mission schools.

Rev. J. JACKSON believed in secular schools being controlled by secular influence. In a mission school the Christians should always predominate.

Rev. C. LEAMAN said educational work was a drain on mission funds. The students afterwards required high salaries and made self-support impossible.

Rev. E. S. LITTLE stated that the Christian Church was unable to provide sufficient educational facilities from a financial standpoint. Could not the Church, however, accept the offer to give education

without compelling the acceptance of Christianity? He thought this was an open door.

Dr. W. E. MACKLIN thought there might be a tendency on the part of the Chinese to subsidize such schools and Christianity, and advised teachers to contend for the teaching of Christianity. He deprecated the sending forth of incompetent native physicians and advocated a union medical college.

After the singing of the doxology the meeting was adjourned.

*The Sabbath for the Chinese.**

BY REV. COURTENAY H. FENN.

NEXT in importance to Redemption through the Blood of Jesus Christ, and Sanctification by the Word and Spirit, among all the privileges of the Christian life, stands the Sabbath or Lord's Day. Given to man before he knew the need of either Redemption or Sanctification; recalled to his attention in the days of his redemption from physical servitude; enforced as a duty in the proclamation of a universal and eternal moral law; emphasized as one of the most important of God's laws in the history of Israel; cleared of manifold misinterpretations and abuses and opened out in its spiritual meaning by our Lord Jesus Christ, and looking forward to the perfect and eternal Sabbath of the heavenly life,—it stands as the crowning work of God's finished creation, the blessed foretaste of heaven provided for this sin-cursed and care-burdened world of men. In ancient times it proved itself the best defence against the encroachments of idolatry among God's chosen people Israel; in the time of captivity, it proved their greatest comfort; in their restoration, it strengthened the struggling state; in its renovated Christian form, it has proved itself the foundation of a Church's progress, the bulwark of a nation's liberties; and it will yet prove itself, even in China, to be God's day and man's day, made by God for universal man, to meet and satisfy man's need of God.

Yet it is a strange and sad fact that the men of God's creation have often cared least for God's best gifts. Since the day when sin entered into the world, men have esteemed the body above the soul; have preferred unrighteousness to holiness, and darkness to light; have prized earthly lore above the wisdom of the Divine Word, and earthly riches above spiritual treasures; have despised the eternal

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Savior in their pursuit of temporal joys, and the Almighty Spirit in their grasping reach after the limited power and authority of this world. So, too, in the feverish struggle for the means of securing ease and quietness, they have disregarded and despised that best rest of all, which God prepared from the beginning for all who labor and are heavy-laden. In these days of restless rush and relentless rivalry, men in the home lands have forgotten that six days with rest and God's blessing will accomplish more work than seven without; while this truth has not yet been so impressed upon the minds of the Chinese, fresh from the materialistic notions of heathenism, as to beget in the native Church that reverent love for this blessed day which would lead them to esteem it as one of God's best gifts to men. It is in view of these facts, and because I feel very certain that neither in this nor in any other land, will the Christian Church prosper, if it ignores or lightly esteems the sacred obligations of the day, that I wish to present to the members of this Association what seems to me clearly and indisputably the teaching both of God's Word and of the Church's experience on this subject. It is not, I hope you will believe, that I feel better informed than others of you who gather here to-night; but because I feel strongly on the subject, and have felt not a little troubled, in my few years in China, by observing, not only in the native Church, but also among foreign missionaries, a wide divergence of opinion and practice with reference to the Sabbath. I cannot but feel that there is in this failure to agree, a very great danger to the Church of the present and of the future. I therefore present my thought, not in the way of criticizing others older than myself in Christian experience, but with the double purpose of learning the real views of my brethren and sisters on this important subject, and of influencing, if possible, though it be but in the slightest degree, the character of the present and future Sabbath of the Chinese Christian Church.

It will, doubtless, be admitted at the start that there is, probably, no one of any standing in the evangelical Christian Church, who would do away *entirely* with the observance of the Lord's Day. Whatever men may think of the source and nature of the obligation, not even the extreme liberal would argue for the making of every day alike. This acknowledged fact is in itself a most significant universal admission that the day is of the Lord's appointing for universal man. If the Bible be our one infallible rule of faith and practice, can it be possible that this Lord's Day is extra-Biblical? The Christian Church would be no Christian Church, its divine ordinances and institutions would fall almost into disuse, the communion of its saints would be but a vision of the past, were we to do away altogether with the Lord's Day. This being generally admitted, the only differ-

ence of opinion in the Church is as to the source and nature of this recognised obligation to observe one day in seven as distinct from other days. Is the Sabbath sentiment of the Christian Church based upon divine law, or upon expediency? In either case, what should be the character of the day's observance? I can do no better than to take up these two questions in succession.

As there is no question that, in the times of the Old Testament, there existed a divine law setting apart one day in seven for a holy day of rest, let us first ask, Was this Sabbath law of the Old Testament intended to be of perpetual and universal obligation? To answer this question it is necessary to consider briefly the origin and history of the Sabbath and its law.

The institution of the Sabbath is as old as man himself, for we read that when the Lord had in six days finished the work of creation, he rested on the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it. There was, at that time certainly, no distinction of Jews and Gentiles, nor was there any particular end to be subserved in the institution peculiar to that time or to the generations which succeeded it. In fact, before the fall, every day was filled with rest, and peace, and communion with God, so as to render unnecessary, if anything could, the appointment of a special day for rest and worship. To what extent the descendants of Adam and Eve remembered the Sabbath day to keep it holy, the brief outline sketch of the book of Genesis, which crowds 2000 years into a few pages, does not record; though we have in the lives of Noah and of Jacob passing witness borne to the hebdomadal division of time, while the testimony of the early history of other nations to a wide prevalence of that otherwise unnatural division, seems to render probable the general observance of that day among the progenitors of the race. The next distinct reference to the day in the Bible is after Israel's demoralizing, heathenizing residence of several hundred years in pagan Egypt. The people needed to be reminded of the neglected duty and privilege, and the reminder was given most forcibly in the double portion of manna on the sixth day and its withholding on the seventh. Then Israel came to Sinai, and from the midst of the thunders and lightnings of that memorable day before the awful mount, there spoke forth the very voice of God, in His perfect law, surrounded on the one side by the obligations which both nature and revelation declare due to God, and on the other by those duties to man from which there is no exception: "Remember the Sabbath day to keep it holy." Over and over again in the books of the law and in the history of Israel is the precept repeated and explained; and the prophets set forth as one of the chief reasons for the downfall of the kingdom and the Babylonian captivity, the repeated

violation of this Fourth Commandment by the people of Israel. Having learned the lesson at such fearful cost, on their return to their own land the Jews went to the other extreme and built up about this Fourth Commandment such a heap of senseless traditional rules and customs as to obscure and render valueless and even harmful this command, whose purpose was so beneficent.

As to this history, all are, doubtless, agreed. The question now arises as to the attitude taken by our Lord Jesus Christ, the founder of the new covenant, toward this Sabbath of the Creation and the Commandments. This involves the question of His attitude toward the whole Mosaic law. Let us observe, in the first place, that even the main features of the *ceremonial* law were observed by Christ while on earth, because it was not until His death as the propitiation for sin that the prophetic significance of feast and ritual was fully realized, and, having been fulfilled, they passed away. He of course disregarded from first to last the myriad traditions of the elders; but neither in preaching nor in practice did He destroy any of the laws of Moses, except those which He distinctly states to have found their fulfilment in the more perfect development of the old law of love in the Sermon on the Mount. He "came not to destroy, but to fulfil," and declared that "not one jot or tittle" should "pass from the law until all be fulfilled." So far was He from setting the example of a general disregard for the law of Moses, that it was only after many years, and gradually, that even His intimate disciples came to understand that the ceremonial observances were no longer obligatory, having been fulfilled.

As to the *MORAL* law, what shall we say? Was it, like the ceremonial, a temporary symbol, to be fulfilled in Christ, and then pass away? It was indeed fulfilled,—made perfect,—by Christ, but not to pass away; rather to be transmuted by Him into that new yet old law of perfect love toward God and man, whose height and depth, and length and breadth of meaning, was now, for the first time, revealed; and the power given through it to man to keep the old law, not in the old spirit of bondage, but in the new spirit of freedom and sonship. And so the moral law is fulfilled only as it is observed in love by the heirs of grace, whose "perfect liberty is in perfect obedience to a perfect law." But if any one should claim that the Fourth Commandment is an exception to the rule, and belongs rather to the ceremonial than to the moral law, because it has a symbolic meaning; the moment we consider the nature of that symbolism, we find that it is still looking forward to the heavenly rest prepared for the children of God; and is, in this sense, fulfilled only when we each one attain to the enjoyment of that rest. Until that time its only fulfilment is in the use of the Lord's Day by the

individual Christian as a weekly opportunity to obtain a foretaste of that heavenly rest, in quietness of body and soul, and communion with God. If it be argued that Paul, in the Epistle to the Colossians, in saying : "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days," speaks of the Sabbath obligation as abrogated, the comment of either of two eminent scholars is amply sufficient by way of answer. One says : "The grouping of the word Sabbaths with those for feast and new moon, and the fact that it is in the plural, while these words are in the singular, proves the reference to be not to the weekly Sabbath, but to those various Sabbaths of the Jews which were connected with their festivals, but which had no connection with the weekly Sabbath, and were only a part of the ceremonial law." I do not think that the probable correctness of this interpretation can be satisfactorily disproved; but even though the reference be to the weekly Sabbath, to what Sabbath does it refer? Unquestionably to the *Jewish* Sabbath, which many Jewish Christians still observed in addition to the Lord's Day, and which the Apostles desired to have given place to the latter as the Sabbath of the New Dispensation. As says that prince of commentators, Bp. Ellicott: "The Sabbath of the Jews was a shadow of the Lord's Day; that a weekly seventh portion of our time should be specially given up to God, rests on considerations as old as creation." "In the 56th and 58th chapters of Isaiah we find the true spiritual keeping of the Sabbath represented as one of the chief blessings and glories of the Messiah's reign," says Dr. Hodge.

As to the personal example and teachings of our Lord, with reference to the Sabbath, I have never found anyone who could point to a single instance in which Christ Jesus failed to observe the law of the Fourth Commandment. Had the truth with regard to this day been less important than it is, Jesus would not have taken the pains which He seems to have taken, to teach the correct doctrine with regard to it. Repeatedly and purposely He came into conflict with the Pharisees on this subject, almost always on a public occasion, and always teaching them the same lesson. Let us notice carefully what that lesson was. He never says to them : "Have ye not perceived that I have come to abolish this law of Sabbath-keeping, and to make all days alike," but always : "Have ye not read in the SCRIPTURES,—the Old Testament Scriptures which CONTAIN THIS LAW,—that such and such things were done on the Sabbath, and approved of God because coming under a higher law? And do not ye yourselves for sufficient reason, violate the letter of the law? How much more should I relieve the distress of the suffering?" His whole endeavor was simply to disencumber the law of the

Fourth Commandment from the heaps of foolish traditions of the elders, which had made the law of none effect toward the accomplishment of that for which it was originally intended. As Christ says to them, the Jews have properly allowed themselves on the Sabbath to pull out of the ditch an ox or an ass which has fallen therein, yet they object to his making a man every whit whole on the Sabbath. They were accustomed to lead their animals to water, having loosed them from the stall on the Sabbath, yet they object to His loosing a poor woman from the power of the evil one. He wished to teach them two things: first, that these ideas of theirs were no part of the law; and second, that there is no sin in the violation of the letter of a law, that its spirit may thereby be the better fulfilled, as in cases of necessity and mercy. The law of mercy stands above the law of sacrifice, when there is real conflict between them; which, however, was just as true in the days of Moses as in the days of Christ's ministry, or the present time. Necessity and mercy, moreover, are not synonymous with convenience. The fact that a man has important business on hand, where delay will mean financial loss, or that he is in a hurry to get his crops safely in, or that market-day falls on the Sabbath, rarely forms a sufficient excuse for the disregard of God's law of the Fourth Commandment, any more than for the disregard of the other nine. When Christ said that God preferred mercy to sacrifice, did he say anything new? No, he quoted from the Old Testament Scriptures, and for illustration went back to the times of David and earlier, showing in the case of David, that life is of more importance than ceremony, and in the case of the priests, that some degree of work to enable others to worship is a part of the Sabbath duty of God's chosen ministers. So also to kill men is at times as imperative a duty as at others it is a great sin. As if, however, to provide against the perversion of this truth to the allowing of pressure of business as an excuse for Sabbath desecration, God had early commanded men through Moses: "Six days ye shall labor, but the seventh ye shall rest; even in plowing time and harvest, ye shall rest." The trouble with the Pharisees of Christ's time was that they had made the letter of the law of more importance than man himself, for whose sake the law had been given, and Jesus wished them to learn that the law had been given for man's sake, not man created for the sake of giving the law an application.

It is hardly necessary, in the present company, to expose the absurdity of that too common abuse of Christ's declaration that "The Sabbath was made for man, and not man for the Sabbath." This was, of course, true from the beginning, and means that God created the Sabbath to meet a universal need of mankind. So far from

being an argument for the abrogation of the day, it is one of the very strongest for its observance. The day was made, not merely for the Jew, for a limited time, but for MAN and for all time. Moreover, what Christ said of this law of the Fourth Commandment is not a whit less true of all the other nine of the Decalogue. They were made for man, and not man for the Commandments. It is not for the sake of the Commandments themselves that men are told to obey them; but it is because these Commandments are the expression of what the infinitely wise God knows to be best for the men whom He has created. They were not made so much for a fence around man, to keep him from going beyond a certain limit, as they were for a track along which he should go, for his own best interests and for the glory of the loving Father. Stepping from the track means stumbling and falling. It was not because God hated men that He gave the Commandments; but because He loved them and wished them to be in no doubt as to what was best for them. The Commandments were made for man, not for a few men, at a certain time and in certain circumstances; but for all men who should ever live in the world; and to none of them do men take exceptions, save to this Fourth, which takes from them too much of their time!

"But," some one says, "are we not told that we are not now under the law, but under grace? What we want is not *law* but *love*, to make men what they should be." Surely there is no one that does not know that what we are free from is not the law as a rule of life, but only as a means of salvation, or a condemning judgment; and the love which is to transform men is not the love of lawlessness, but the love which, with perfect heart, joyfully fulfils the law of duty to God and man. Moreover, this statement also is just as true of each of the other nine Commandments as of the Fourth; yet no one thinks of arguing from this fact a Christian's freedom to kill or steal or commit adultery. The antinomianism of the present generation concentrates itself on the Fourth Commandment.

"But," some one says again, "In quoting the Commandments, Christ did not quote the Fourth." It is true; nor did He quote the First, nor the Second, nor the Third. And why? Simply because the New Testament needed no new Decalogue, the old having never been repealed; and the latter half of that old Decalogue is the one quoted, because the most evident test of a man's faithfulness to God is his fulfilment of his obligations to his fellow-men. The failure of Jesus to quote the Fourth Commandment is no more an evidence of its abrogation than is His failure to quote the Second, for as far as could be seen in the conduct, the Jew was most careful in his ob-

servance of both, and the one needed repetition no more than the other.

These things being true, is there any reason whatever why the coming of Jesus Christ should be regarded as having done away, in the slightest degree, with this Commandment? There it stands, spoken by the voice of God Himself, and embedded among the other nine in those two tables of stone, fashioned and engraved by the hand of the Almighty; and what God hath joined together, shall any man dare to put asunder? We accuse the Roman Catholic Church of making its own selection among the Commandments, in rejecting the Second. Are they the only guilty ones? Has it not universally proved true that where men disregard the Sabbath law, they all too easily relax the rest; while wherever we find a holy Sabbath, there also we find a high standard of general morality?

But there are those who argue that the change of the Sabbath from the seventh to the first day of the week after the resurrection of Christ indicated a belief on the part of the early disciples that the Sabbath law was abrogated. On the contrary, let it be remembered that this change was only very gradual; that for years the old Sabbath of the Jews was sacredly kept according to the law by the Jewish Christians, while the first day of the week was observed as a memorial of the resurrection. It was only little by little that these disciples, as they grew to understand more perfectly the spiritual nature of the law and its relation to the new covenant in Christ, transferred those ideas of rest and worship associated from the beginning with the seventh day, to that new one day in seven which Christ had sanctified by His new-creation work of redemption, and afterward by His meetings with the disciples and the descent of the Holy Spirit. The gentile Christians seem from the first to have observed Sunday, and that day only. The general adoption of the first day of the week as the Christian Sabbath, after the destruction of Jerusalem, and before the end of the first century, is a strong testimony to the belief of the apostles that the Sabbath is divine and perpetual. Even the name Sabbath for the first day came into use as early as Irenaeus, A.D. 178. Tertullian, Origen, and Clement of Alexandria with other fathers of less note write of the Lord's Day as the Christian Sabbath, to be kept according to the Fourth Commandment, as a day not merely of worship, but also of rest from labor. And all this during the days of oppression before Constantine.

(To be concluded.)

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.*

(Translated by the Rev. S. I. Woodbridge.)

(Continued from page 550).

CHAPTER I.

United Hearts.

WHEN Fan Wen-chang was a mere *sin-ts'ai* he was so patriotic as to feel that the responsibility of the government rested upon himself. The philosopher Ch'eng said: "If real altruism existed in the heart of only one official, some amount of good would be sure to follow." Another sage has it: "Every man in the Empire, however humble and despised he may be, has some duty to perform to his government." How circumscribed would be the responsibility of one graduate, the altruism of one official or the duty of a single individual! But if by one determined purpose the hearts of *all* the graduates, the officials and the men of China, were united, our country would rest upon a great rock and we could defy the world to overthrow us. To attain this object it is necessary first that every man should fulfil his duty to his parents and elders. The country would then be at peace. And if every Chinese would but exercise his wisdom and courage the Empire would become strong.

Generally speaking our government institutions are used in times of peace and prosperity for the encouragement of learning, and our officials are employed for the maintenance of power. Thus by favor of the court the capabilities of the people are enlarged. But when danger and distress threaten to overwhelm the country, the mandarins maintain a rigid chastity and the people stand ready for her defence. Great plainness of speech is employed by the counselors of the sovereign, and the best wisdom of the Empire is called forth to meet the issue. There is one great purpose in the hearts of all: to save the country from corruption, and the strength of the land is concentrated in order to guard against the impending evil. Thus the resources of the people are exhibited and the Court is freed from anxious care.

* We are pleased to learn that Mr. Woodbridge is preparing an answer, in Chinese, to this book of Chang Chih-tung, which will appear in due time.

I would here state that there are now three things necessary to be done in order to save China from revolution. The first is to maintain the reigning dynasty; the second is to conserve the holy religion; and the third is to protect the Chinese race. These are inseparably connected; in fact they together constitute one; for in order to protect the Chinese race we must first conserve the religion, and if the religion is to be conserved we are bound to maintain the dynasty. But it may be asked, how can we protect the race? We reply, by knowledge; and knowledge is religion; and religion is propagated by strength; and strength lies in the troops. Consequently in countries of no prestige and power the native religion is not followed, and in kingdoms that are not prosperous the native race is held in light esteem by their more fortunate neighbors. Mohammedanism is unreasonable, but Turkey is fierce and warlike, so Mohammedanism survives. Buddhism is near the truth, but India is stupid and foolish, and Buddhism perishes. Nestorianism waned because Persia grew weak, and the old Greek religion flickers for the same reason. Roman Catholicism and Protestantism have been propagated over three-fifths of the globe by the power of the military.

Our holy religion has flourished in China several thousand years without change. The early emperors and kings embellished our tenets by their noble examples and bequeathed to us the rich legacy which we now possess. The sovereigns were the teachers. The Han, the T'ang, and all the Chinese dynasties to the Ming, honoured and revered the religion of Confucius. Religion is the government, and the Emperors of our dynasty honour Confucianism with a still greater reverence. It was the sages who purged the heresy from the classics and handed them down to us in compiled form. The Emperors themselves follow the truth and then instruct all in the empire, so that every one that has breath knows how to honour and how to love. For government and religion are inseparably linked together and constitute the warp of the past and present, the purport of intercommunication between China and the West.

The foundations of our State are deep and durable. Protected by Heaven, the superstructure will certainly stand secure! But supposing this absurd talk about the partition of China by Europeans were true and the country were cut up. Be it ever so exalted and excellent, would foreigners utilize the holy doctrine of Confucius? Far from it. The classics of the Four Philosophers would be thrown out like trash, and the Confucian cap and gown would nevermore cherish the hope of an official career. Our clever scholars would figure as pastors, compradores and

clerks,* whilst the clodhoppers would be required to pay a poll tax and be used as soldiers, artisans, underlings and servants. That is what would happen. And the more menial our people became, the more stupid they would be, until being both menial and stupid, they would become reduced to wretched poverty and at last perish miserably. Our holy religion would meet the same fate that Brahmanism in India did. Its adherents would be found skulking away or crouching among the cavernous hills, but clinging fast the while to some tattered remnants of the truth! The Flowery People would become like the black Kwun Lan of the Southern Ocean, the life-long slaves of men vainly seeking an escape from the curses and blows of their masters.

Under the present circumstances there is nothing for it but to arouse ourselves to the situation. Let us display our loyalty and love and embrace every opportunity to become wealthy and strong; let our first object be the veneration of the Imperial court which vouchsafes its protection to the commonwealth, and let those who hold the reins of government consider the general good. At this critical time the confidential advisers of the Emperor should be candid and truthful men who will make it their business to give warning on the slightest approach of danger. The high officers on the frontier should see that the sinews of war are adequate to meet the occasion. The generals and commanders should make clear what the feeling of shame is and teach their troops the art of war. The soldiers and people should all cherish an affection for their superiors and lay down their lives for their elders. The literati should become conversant with the things of the times. Thus if the Emperor and the ministers of China become united in heart and the people combined in strength, will not the Records of the Chu and Ssu [Confucianism] and the descendants of the gods [Chinese] have something on which to depend? There are many patriots in these gloomy times who believe that the mere reverence of Confucian *belles-lettres* will protect our religion. Others hold that a Chinese concert alone can conserve the race. These lose sight of the fact that our safety lies in maintaining all three together: the state, the religion, and the race. The state first, for this is fundamental. The *Tso Chuan* aptly says: "If the skin perishes, where is the good of minding about the hair?" And Mencius says: "If the sovereign possess the power to rule the commonwealth aright, who would dare insult him?" And Mencius is right.

* 巧黠者充牧師充剛巴度充大寫. The reader will observe that these three classes are contemptuously expressed in terms that have been invented by foreigners. The Viceroy thinks it necessary to explain only the last, 西人用華人爲記室名大寫.

CHAPTER II.

The Inculcation of Loyalty.

No dynasty since the Han and T'ang has exhibited a greater benevolence toward its subjects than this our Holy Ts'ing. Among many advantages conferred upon the people by this beneficent government we enumerate several below.

There has been a marked decrease in taxation. The old system under which the people were required to labor *gratis* at certain times, and to pay a poll tax, has been abolished; and only land is assessed. Formerly the taxes were remitted in certain localities; now the people of whole provinces and, on many occasions, of the whole empire are, by an act of grace on the part of the sovereign, exempted from this burden. In times of adversity, such as floods and famine, our sovereigns have displayed a generosity far greater than their predecessors, contributing millions of taels to the suffering multitudes. The laborers employed by the government on public works always receive pay. Then, there is a clemency shown to the merchant class that was unknown to the earlier dynasties who forced these men to sell at "mandarin" prices below the popular rate. In Soochow and Hangchow the Imperial looms weave silk for the use of the court, and in Canton and other places wood work is produced. The weavers and artificers all receive good profit on their outlay. Laws that formerly exacted heavy tribute of precious things, foodstuffs, etc., exist now only in name. Our dynasty receives such things as ink-slabs, wood, incense, oranges, lichees, etc., from Canton; paper, fans, pencils, ink, medicine, etc., from Kiangsu; and bamboo shoots, mugwort, yellow cloth, etc., from Hupeh. But these are all amply paid for, and the merchants in these provinces are not burdened on account of the tribute.

It was once the case that when the prince went abroad on his travels throughout the empire, the people were put to great inconvenience and expense, and all within the four seas were in a flutter of excitement. Now the sovereign never leaves the capital except to observe the river works, or to witness and relieve the ravages of famine. On these occasions instead of being a burden to the people, he remits their taxes, and the expenses of his journey are borne by the officials, or the salt gabel.

Our people are not forced to serve as soldiers. Enlistment is a voluntary act, and the troops are paid for their services. Our dynasty acts in accordance with the exigency of affairs, and to-day the laws are evenly carried into effect, and where other Emperors have been cruel, the kindness of this dynasty may be likened to that of heaven. The penal laws are against the extermination of whole

tribes, the mutilation of criminals, and extortions of confession by torture.* If these laws are infringed the delinquent official loses his position. A discrimination is made between clear and circumstantial evidence. Doubtful cases are referred to higher authority with recommendations to mercy. The infliction of 100 blows of the bamboo has been changed to 40 and in summer to 32. The young and the old are leniently dealt with, and if a criminal be an only child he is spared the clutches of the law in order to support his parents. Laws relating to banishment with hard labor and privation have been abolished; and the family of capital criminals is not extirpated. The females in an offending official's family are allowed to redeem themselves.

Our government cares for the Chinese abroad. Some years ago a special minister was sent to look after the interest of the cooliest† who had been kidnapped to Cuba, and the Chinese laborers who were being oppressed in America. A convention in which the Chinese were to be protected from further cruelty was agreed to. This dynasty has never been ambitious of conquest by murder and rapine. It holds scholars in high esteem, repeals unjust laws, and encourages the people to loyalty by honoring the posterity of officials who lose their lives in the service of their country. The Holy Emperors have for more than two hundred and fifty years preserved intact the laws which relate to the family and the heart, and have handed them down to us. The ministers and people daily bask in the smiles of Imperial favor, and to the present day receive their never-failing supplies from our sovereign's bounty. Examine the history of China for 2000 years back and then compare it with the Western history of fifty years! Does the government of these foreign countries present such a record of generosity, benevolence, loyalty and honesty as ours?

Although China is not so wealthy and powerful as the West, her people of whatever condition, rich or poor, high or low, all enjoy a perfect freedom and a happy life. Not so all the inhabitants of

* This is the law, but not always the practice. We need not exclaim in horror at this when we remember what happened in the time of James I. when the brilliant Francis Bacon was Lord Chancellor of England. "An aged clergyman," says Macaulay, "of the name of Peacham, was accused of treason on account of some passages of a sermon which was found in his study. The sermon, whether written by him or not, had never been preached. It did not appear that he had any intention of preaching it. The most servile lawyers in those servile times were forced to admit that there were great difficulties both as to the facts and as to the law. Bacon was employed to remove those difficulties. But in order to convict Peacham it was necessary to find facts as well as law. Accordingly this wretched old man was put to the rack, and, while undergoing the horrible infliction, was examined by Bacon, but in vain. No confession could be wrung out of him; and Bacon wrote to the king, complaining that Peacham had a dumb devil . . . and Peacham was suffered to languish away the short remainder of his life in a prison."—S. I. W.

† The text reads 豬仔, "piggies."

Western lands. Their governments may be strong, but the lower classes of the people are miserable, unhappy and maliciously wronged. Their liberties are restrained, and there is no redress. They rise in rebellion on every opportunity, and not a year passes without an account of the murder of some king, or the stabbing of some minister. These governments certainly cannot be compared with our China.

Let us then, the grateful officials and the virtuous people of the Emperor, remain loving and loyal in these times of danger, and let each man consider the empire as a part and parcel of himself. Let us not heed, but on the contrary oppose most strenuously, all the vicious talk about violence which is heard now-a-days and is in itself a crime against the Emperor, and which, if persisted in, will inaugurate a reign of anarchy. Let us avoid it as we do some defilement; let us hate it as the little birds hate the kites and hawks which pursue them. Heaven will protect a nation obedient to the wishes of its sovereign. And have we a people devoid of conscience like those satirized in the Book of Poetry?*

(To be continued).

* 亡斯已于至讓不爵受方一怨相其無之民, etc. The plain, prose meaning of this metaphorical Ode (the 雅小) is that the people alluded to were without conscience, always seeking a place; that they were like an ancient horse who fancied himself still youthful, but did not consider that he was unable to perform the duty acquired of a colt, etc.—S. I. W.

Notes and Items.



AN interesting lecture course has been arranged by Mr. Brown for the Tientsin Intermediate School. The lectures are delivered in the Mandarin dialect, and are open to the public.

Lecture Course. They are on the following topics: Astronomy, the English Bible, How can National Prosperity be secured, Manchuria, Pilgrim's Progress, London illustrated, Foot-binding. Nearly all of the lecturers are Chinese gentlemen, which is a very commendable feature of the enterprize. Such courses do much to excite an interest in subjects outside of the humdrum work of the class-room and to keep the minds of pupils from dropping into monotonous ruts. Pupils in China are confined in the school-yard more closely than pupils in the home lands, so that their opportunities for general learning are fewer. If such privileges as lecture courses afford were multiplied, the influence on the culture and intelligence of pupils would be great. During the coming winter months all of our schools ought to provide lecture courses.

The return to the old system of examination by means of the standard essay—Wên-chang—is a measure which seemed impossible.

Back-sliding. Apart from the general reforms which the young Emperor zealously promoted, it was apparent that the opinion of all the intelligent scholars of China was against the Wên-chang. It has been recognized for many decades as a fetter upon mental expansion and as a burden upon literary attainments. Its artificial divisions, its stereotyped phraseology, its empty conjunctives have all made it obnoxious to the true student of Chinese literature. This sentiment has not been wholly developed by the spread of Western knowledge, for it has been largely promoted by the natural love of utility which remains in every Chinese heart. Many conservatives argued that its uselessness condemned it. As soon as a student was obliged to write letters or documents his essay style was of no value to him, and must be abandoned. Hence the phrase was originated and spread abroad, "We use what we cannot learn, and we learn what we cannot use." The influence of the New Learning also helped to show the foolish waste of time in learning to write showy phrases. The time was ripe for the abolition of the essay, and its demise was unhonored and unsung. Only the desire for revenge upon the Emperor could have induced the conservatives to rehabilitate the essay. The scholars did not want it, the country could not use it, yet the government has again foisted it upon the patient people. It is fitting that the old standard of military examinations should have been re-established at the same time. While the military genius of the land is being expended upon the shooting of arrows at evading targets and the decapitation of imaginary men with their broad swords, the intellectual force of this flowery land will be directed to shoving bombastic sentences into the mould of eight divisions. What a spectacle for the witnessing nations! Yet our representatives at Peking would have us believe that nothing more than a family quarrel has happened, and that it would be impolite for us to say anything about the slight misunderstanding of a disturbed household!

Dr. Martin's "Political Economy," as well as his translation of Bluntschli's "International Law" are excellent text-books. They have been generously given to the Association by Dr. Martin, and are now printed in a new edition. His "Physics" and "Evidences of Christianity" are too well known to need recommendation. All are on sale at our Depository—the Presbyterian Mission Press.

*Returns of Native Church Attendance Census.**

Extract from Editorial Comment in March Recorder.—"The pleasing thought of such congregations meeting Sunday after Sunday . . . leads us to wonder if it is not possible to obtain a census of native Church attendance on Sunday. The RECORDER probably finds its way into all the mission stations, and if our readers will co-operate we will gladly compile the figures. Will our friends in every mission station arrange for the numbering of the total Church attendance on the first Sunday in May, choosing either forenoon or afternoon attendance? The name of the mission, the place and province, and the total number (if possible male and female adults and children) is all that is necessary. If, however, explanatory remarks are necessary we will endeavour to embody them in the report which we hope this appeal will make possible."

PROVINCE, ETC.	MEN.	WOMEN.	CHILD-REN.	UNCLASSIFIED.	TOTAL.
Anhuei ...	631	227	167	98	1,123
Chekiang ...	3,633	1,451	826	...	5,910
Chihli ...	195	118	220	1,355	1,888
Fuhkien ...	156	46	114	...	316
Honan ...	269	98	39	...	406
Hunan†	200	200
Hupei ...	68	33	25	2,686	2,812
Kiangsi ...	162	141	50	...	353
Kiangsu ...	1,121	771	1,332	203	3,427
Kwantung ...	160	220	50	...	430
Shantung ...	2,378	1,388	1,864	712	6,342
Shansi ...	207	127	74	201	609
Shensi ...	190	181	236	...	657
Szechuen ...	711	420	317	350	1,798
Manchuria ...	2,612	484	275	5,704	9,075
Formosa (South)‡ ...	1,904	1,238	827	...	3,969
	14,397	6,943	6,466	11,509	39,315

* Returns have only been received from about a third of the total number of stations and out-stations connected with the Protestant missions at work in China.

† This total is the estimated attendance at the services held by a London mission native preacher and other native helpers in four different Hsien cities. We have not heard from the other missions at work in Hunan.

‡ In spite of political changes we have included Formosa in the returns. Unfortunately no returns came from the northern workers.

N. B.—The request was made for the first Sunday in May, but in several cases (for reasons of distance, absence of foreign workers, etc.) the date was altered to the first convenient Sunday. Only single attendances (generally the forenoon service) are noted. In many cases the people attended twice. In replies for six stations, returns for services for Church members only were received; note had not been taken of the preaching for outsiders. For other explanations see "Editorial Comment."

List of Missionary Societies represented in above Returns.

American Board of Com. of Foreign Missions.

" Baptist Missionary Union.

American Episcopal Mission.
 " Presbyterian Mission.
 " " " (South.)
 Canadian Methodist Mission.
 " Presbyterian Mission.
 China Inland Mission.
 Christian and Missionary Alliance.
 Church Missionary Society.
 " of Scotland Mission.
 English Baptist Mission.
 " Presbyterian Mission.
 Foreign Christian Mission.
 Independent Workers.
 Irish Presbyterian Mission.
 London Missionary Society.
 Methodist Episcopal Mission.
 " " " (South.)
 Norwegian Lutheran Mission.
 Scotch United Presbyterian Mission.
 Southern Baptist Mission.
 United Methodist Free Connection.

Topics suggested for the Week of Universal Prayer.

January 1—8, 1899.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given.]

Sunday, Jan. 1.

SERMONS.

UNITY IN VARIETY: "*I in them, and Thou in me, that they may be made perfect in One.*"—John xvii. 23. "*As the Body is One, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.*"—1 Cor. xii. 12.

Monday, Jan. 2.

CONFESSION AND THANKSGIVING.

Confession: For grace received in vain; unity disregarded; diversity condemned; love denied; reciprocal duties forgotten; ordinances perverted; profession exceeding reality; non-spiritual worship; un-Christlike living; prophecy neglected; the Jew contemned; open missionary doors unentered; the Holy Ghost forgotten.—Ezra ix. 5—15; Psalm xxxii. and li.; James i. 12—27.

Thanksgiving: For mighty movements of the Holy Spirit in many lands; Divine overruling of human policy for missionary successes; better days for persecuted believers; great awakening of Jews, at home and abroad, to seek after Jesus.—Psalm cv.; Psalm cxi.; Isaiah xlix. 13—16, 22—26; Rom. xi. 12—36; 1 Peter i. 1—9.

Prayer: For more blessing than ever before on the praying people of God in the Week of Prayer and in the year following.—Psalm xxvii.; Matt. vii. 7—14; Luke xi. 1—13; Acts iv. 23—35.

Tuesday, Jan. 3.

THE CHURCH UNIVERSAL.

Prayer: That all who name the name of Christ may depart from iniquity; that the Universal Church may realise its high commission (John xx. 21); that the Churches may manifest distinctly their recognition of the unity of all believers in the One Church, and the Evangelical Alliance be blessed in its labours to promote this; that the Holy Ghost may reveal more fully to the whole Church the things of Jesus, to the glory of God the Father; that all Ministers and believers may be filled with the Spirit unto all the fulness of God, and "all bitterness and wrath" amongst them "be put away;" that the preaching of the Gospel may everywhere be maintained in its simplicity and fulness, and prevailing error be uprooted.—John xx. 19—23; 1 Cor. xii. 12—31; Ephes. iii. 14—21, iv. 25—32; Phil. iii. 12—21.

Wednesday, Jan. 4.

NATIONS AND THEIR RULERS.

Prayer: That rulers everywhere may "Kiss the Son, lest He be angry" (Psalm ii.); that existing unrest among nations may make multitudes submit to the Prince of Peace; that rulers and ruled may acknowledge their common interest in righteousness and love; that human laws may be framed in the interest of purity, temperance, Sabbath observance, and of the greatest possible good to the poor and needy; that the horrors of war may be averted, and the nations seek for peace; that the Lord's people may "discern the signs of the times."—Psalm ii.; Matt. xxiv. 4—14, 29—51; Rom. xiii.; 1 Tim. ii. 1—8.

Thursday, Jan. 5.

FAMILIES AND SCHOOLS.

Prayer: That both in families and schools the Word of God may be supreme; that all teachers of the young may be blessed in their labours; that Sunday Schools may be mighty to correct or supplement defects and imperfections in home and day-school instruction; that all religious denominations may unite so that education may be framed to benefit the people for time and for eternity; that Christian families may become more truly Christian; that students of Universities and Colleges, and of all grades and classes, may devote themselves and their acquirements to the service of their fellows, and the glory of God.—Ephes. v. 25—31, vi. 1—9; 1 John ii. 7—14, iii. 1—12.

Friday, Jan. 6.

FOREIGN MISSIONS.

Prayer: That no open door of access to Jewish, Heathen, and Mohammedan races may be closed; that the whole world may be open to the Gospel; that God's people may fully esteem opportunity for propagating Christianity as an exceeding privilege; that the evangelisation of the world may be kept in view by all Churches as accordant with the Mind of Christ; that in this enterprise believers may attempt great things and expect great things; that wisdom, courage, faith, love, and patience may be multiplied to all Missionary Directors, workers, and converts.—Psalm lxi.; Rom. i. 18—32, x. 4—21; Ephes. ii. 1—10, 16—22.

Saturday, Jan. 7.

HOME MISSIONS AND THE JEWS.

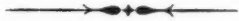
Prayer: that all efforts for Israel in every Christian land may be richly blessed, and that multitudes may confess and serve the Lord Jesus as the Messiah; that the lapsed classes of nominal Christian communities

may be reached and elevated; that all efforts to benefit and save careless, drunken, infidel, gambling, Sabbath-breaking, and otherwise immoral persons may be made effectual by the Divine blessing; that nominal Christian nations may learn to fear God and to work righteousness.—Psalm xcii; Isa. vi.; Jer. vii. 1—15; Acts iii. 12—26; Rom. xi. 25—36; 1 Thess. v. 1—22; 1 Peter iv. 7—19.

Sunday, Jan. 8.

SERMONS.

VARIETY IN UNITY: "*Now ye are the Body of Christ, and members in particular.*"—1 Cor. xii. 27. "*The glory which Thou gavest Me I have given them; that they may be one, even as We are One.*"—John. xvii. 22.



An Appeal on Behalf of Sufferers from Yellow River Flood.

We appeal to the pitiful in every place to which these words may go, on behalf of the sufferers from the appalling Yellow River flood of this year.

Rarely does a year pass without distress from this source, and that in regions where many of us have charge of promising Christian work, and hence we have personal experience of these disasters extending over many years. We strongly feel that public appeals for aid should be made only when the calamity is of vast extent, awful in the misery it causes, and requiring means for its alleviation quite beyond the power of local government organization or private charity.

In August last the Yellow River burst its banks in four places, one on the north and three on the south side of the river, and poured its waters over many counties—the official returns state thirty-one are affected. The great break was on the south side at Ho-t'ou-ch'uan, where an opening of about seven English miles was made. Through this gap practically the whole body of the river is now pouring, flooding, and in many parts devastating, nine counties. The deposits of the water have so raised the bed of the river in its recent course, that it will be well nigh impossible to force the water off the country and back into its proper channel.

The members of this committee in journeying over the flooded district have seen hundreds of villages submerged and many district cities entirely surrounded by water. Thousands of homes are in ruins; furniture, winter clothing, and grain are buried beneath, while that which has been rescued is only useful to people who have fallen into the depths of misery. The people themselves are either living in mat huts on the wrecked ruin of their homes, or have found temporary shelter with relatives, or are begging in more prosperous places.

The distress is rendered more acute, since, on account of drought, the spring wheat crop was a general failure. The flood having come before the autumn harvest was matured, only a meagre portion of tall-millet has been gathered, while all low crops, like cotton beans and small-millet, are submerged and lost. 'Happy,' we are inclined to exclaim, 'are those who have perished,' for before the living is a long misery of cold and want through the coming winter.

Every effort of local charity is being made to meet the needs of the people. Native Christians have spontaneously started subscription lists, and missionaries are also doing their best. The officials are collecting from wealthy natives, and levying special taxes to raise a relief fund. Large sums will also be set aside for this purpose from government funds, and we are informed that aid is expected from the charitable Chinese in the south. But all sums likely to be given will yet be wholly insufficient, therefore we earnestly appeal to philanthropic men and women in China and in the home countries to assist by generous gifts. We hold ourselves ready to do a narrow or widely extended work according to the funds sent us. If we have the means we hope to do something in the form of Relief Works which appear to us to be far more useful and satisfactory than a mere giving of doles.

It is now ten years since an appeal from Shantung has been made to the public, and, remembering the response then, we are confident such an one will not fail now. A conference of 52 missionaries, representing 10 missionary societies working in Shantung and Honan, and from America, the British Isles, Germany, Sweden, Canada and New Zealand, now in session at this place (Wei-hien), has suggested that this appeal be prepared for its endorsement, and appoints as a Relief Committee Messrs. S. B. Drake, R. C. Forsyth, F. H. Chalfant, W. B. Hamilton, and E. C. Nickalls. The Hongkong and Shanghai Bank has kindly opened an account for the "Yellow River Flood Relief Fund." All funds given in response to this appeal may be sent to the Hongkong and Shanghai Bank, Shanghai, or to Mr. R. C. Forsyth, Treasurer of the English Baptist Mission, Ch'ing-chou-fu, care of Messrs. Fergusson & Co., Chefoo.

(Signed) { HENRY D. PORTER,
E. C. NICKALLS,
L. J. DAVIES,
Appeal Committee.

By order of the Conference.

R. M. MATEER, *Chairman.*
F. H. CHALFANT, } *Secretaries.*
C. S. MEDHURST, }

WEI-HIEN,
20th October, 1898.

Correspondence.

NEW TERM FOR BISHOP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I find there is an impression abroad that the C. M. S. Mid-China Mission is going to give up the term for Bishop, 監督, which has been in use for more than fifty years and adopt 主教, that in use among the Roman Catholics. Allow me to say that

this is not the case. We have not adopted the latter term, and I do not think we have any intention of doing so. Many of us very strongly object to its use.

It is true that the words 主 and 教 are harmless enough taken separately, and taken together they may not be very objectionable. (In this sense they are taken by one branch of the Christian Church in China). On the other hand, the

words *may* have a very different meaning and one that we should be very sorry to see applied to a Christian minister (see 1 Pet. v. 3 in English and Chinese).

Does not 主教 at once remind us of 教主, a term which can only be applied to the Lord Jesus Christ? Is not 主教 what the 教主 does? No fallible man can so rule the Church. The question has never been discussed by our Mid-China Conference, the body before which all such questions come for decision.

The Chinese Christians will naturally follow their leaders in a question like this, although it is not uncharitable to say that being an Eastern nation they would probably prefer a high sounding title, and they might think that having a 主教, Chu-kiao, would exalt the Church to which they belong.

I need not say that at the present time there are very special reasons, both at home and in China, why we should keep as far from the Roman Catholics as possible and not seek either by the use of terms or in any other way to be identified with them.

Let us ever pray that the Churches in China may not be "corrupted from the simplicity that is in Christ."

I am, yours,
ARTHUR ELWIN.

CHALMER'S AND SCHAUB'S VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When your correspondent "Decennium" writes with such admiration of Dr. Chalmers' and Dr. Schaub's New Testament as, in his view, a model of what the revised Classical New Testament ought to be, he is surely confounding things that differ.

I hesitate to use the word "crib," because it is so long since

I left school, and my "Webster," an old edition, does not give "crib" in the sense I have in view. A "crib" used to mean a version in English of a Latin or Greek book, so close and literal that the unstudious student got a sort of understanding of the Latin or Greek phrases without the trouble of real study, and equally without gaining any insight into the genius of the languages he was supposed to be learning. The P. Zottoli has given us Latin 'cribs' on a "Cursus Litteraturæ Sinicæ;" very able, no doubt, and not without their use; but though constructed of Latin words, and so far as I know showing respect for the rules of Latin syntax, they are not, and do not pretend to be, 'Latin'; and are in fact sometimes quite unintelligible *without reference to the Chinese original*.

That, in my humble opinion, is what Drs. Chalmers and Schaub have produced. "Decennium" has found their New Testament a useful 'crib' in his Lecture Room where, with his English and Greek Testaments at hand, he has found it not difficult to understand. But I am much mistaken if, in many contexts, either he, his Hsiensheng, or anybody else, could get the intended meaning out of it *without reference to the Greek or English*. The fact is, though made up of Chinese words, it is to a great extent not a Chinese book.

Considering what respect is due to such a veteran as Chalmers, and such a scholar as Schaub, this will seem, I fear, a presumptuous expression of opinion. But until a Chinese scholar will assure me that the Chalmers-Schaub composition is good Chinese, I am afraid I shall persevere in my error—if it is error.

Now what the Bible Societies are waiting for is, not a 'crib' but, a Chinese book, faithful as a version of the original but faithful also to the genius of the Chinese language, for the use of whose native readers

it is being prepared. Some of "D"'s chosen illustrations are faithful to neither; e.g., 形肉 as a Chinese equivalent of the one Greek word which we translate "flesh."

The Delegates' Version is a Chinese book, needing, susceptible of, correction in places; but not likely to be superseded if "crib-making" takes hold of our Revision Committees.

Yours faithfully,

G. E. MOULE.

BIBLE REVISION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Pursuing my remarks in the last number of the RECORDER on the subject of the Bible Revision now going on, I wish the members of the Committees formed for the purpose, and the missionaries generally, to take the matter into their serious consideration. It is now eight and a half years since the work was resolved upon and nearly that time since it was professedly commenced. What has been done in the interval? We have seen comparatively little at the hands of the various Committees, while a large amount of expense has doubtless been incurred in one way and another in the case of what has actually been done, though even that is far from having received the final proof of acceptance. The question suggests itself, was it the best course to adopt that a three-fold revision should be made by different Committees having no interest or part in each other's work as is known to be the case after the lapse of so many years, there being in fact very little or nothing to go upon in the way of comparison or agreement among the revisers?

We feel justified and constrained to propose a new line of things in

the whole order of the work. It seems to us that if the work had been placed in the hands of one, two or three efficient men at the first, who would be given to carry it on, the New Testament would have been completed in a year or two, and as it was proceeded with, the various books might have been sent round for inspection and returned only to the revisers. This would have been a much more satisfactory and economical course to have taken than that is known to be the actual condition of things.

Will the various Revising Committees acquiesce in such an arrangement and authorise the Executive Committee to select and appoint a few men to take charge of the work, of course with the sanction of the missionaries generally and the Bible Societies at home? Let the revisers hand over their work to the Executive Committee, who shall be responsible for the selection of well-qualified revisers, who shall in the main prepare one or two versions in a suitable literary style, and, it may be, Mandarin. There can be no difficulty in making the selection, and in doing so the same course would be followed out in China as has been done in different parts of India.

It is known that not a few brethren engaged in the revision work have not been able to devote much time to it, and the whole is far from being in the forward state in which it would have been had a few men been set apart for it from the first. I beg that the subject will be kindly considered by those specially interested in it, and that some arrangement will be come to that shall ensure the onward progress of the work within a reasonable time, and give satisfaction to the missionary brethren at large, or necessitate the adoption of versions already in the field.

Yours truly,

WM. MUIRHEAD.

Our Book Table.

Our readers will be interested in learning that Dr. Muirhead has received from home a small lot of the late Mr. Wylie's *Chinese Researches*. Copies may be had at the Presbyterian Mission Press at \$5 a copy.

REVIEWS.

Mountain Tops with Jesus, Calls to a Higher Life. By Rev. Theodore L. Cuyler. Revells. Pp. 74. 1898.

This is a collection of seven of the religious essays for which the author has for nearly half a century been noted. All the topics treated with vigor and spiritual force.

The Man who wanted to help, in the same style, and at the same price (\$0.25), is published by the same firm, and written by James C. K. McClure, D.D. It appears to have been an address, perhaps a 'baccalaureate' at the Lake Forest University, of which he is president. It is full of helpful thoughts on service for others.

A. H. S.

A Short History of Chinkiang, by Samuel I. Woodbridge. (Published by request of the Chinkiang Literary Association.)

Although the Apostle Paul has left us no record of how the *scenery* impressed him in his travels, yet in his desire to be all things to all men he was a careful observer. To what the University of Tarsus taught him of knowledge he added experience, not to gratify his private taste for history or ethnology, but that if by any means he might win some. Thus he noted the temples and altars of Athens and used the facts in preaching. In accordance with this high precedent Mr. Woodbridge has observed things in his walks, and besides has waded through oceans of Chinese in order that others

may share a few gems from those dark unfathomed caves, and utilise them in the great work of Christianising China. The results are here set forth in attractive style and shape; and may be had post-paid by sending twenty-five cents to Samuel Woodbridge, Jr., Chinkiang.

D. M.

Christianity the Completion of Confucianism, 救世教成全儒教. Translated by the author, Rev. Pastor P. Kranz. Presbyterian Mission Press.

This tract has been on the market for some time, but just now special attention is being called to it by a translation of it into English. We did not examine the tract before its translation appeared, for the reason that we were afraid of its title, which in this case implies a great deal.

It implies, for example, that the foundation of the Church of Christ is already laid for us in China, that all we have now to do is to erect the structure on this foundation and thus complete the building. This would save a deal of hard work apparently, even though we should have to dress and smooth the foundation more or less. The Apostle Paul states most clearly that in preaching the Gospel and building the church in Corinth he was very careful about the foundation, that his only foundation was Jesus Christ, and that for a Christian church no other foundation is possible. Again, both he and Peter declare that Jesus Christ is the chief corner-stone of the church. Eph. ii. 20; I Pet. ii. 6. But in China we are to have another and a very different corner-stone, none less than Confucius himself. If so, then, whatever the church in China may be, it will not and cannot be the Christian church. To illustrate. A man decides to build a house, and of course begins to dig into the earth and to clear away the rubbish in

order to put down the foundation. But fortunately in digging he discovers an old foundation already laid, which, by taking away the *débris* and hewing off the rough angles, will answer him a good purpose, and so save him much labor and expense.

Is Confucianism really to form any part of the "spiritual temple" in China, not to say the very foundation? If this be so, so odious a thing is practical Confucianism as we see it daily in China, that we feel a decided distaste to continue any further in the work of erecting this temple. We feel that it would not be worth the trouble, that it would be labor in vain. So immense is the distance and so wide the difference between the Gospel and Confucianism that it would seem utterly impossible to bring the two together into the same building. There is something so repugnant in the thought of blending the two that one recoils from the thought with the greatest dislike.

In the second place, we do not like the term that is used for God. Not that we have at present any quarrel to raise over the term question, or that *Shang-ti* may not be made to refer to the true God by careful explanation. The objection is, the author in this tract assumes that it of course means and refers to the true God, and this so clearly that not one word of explanation is necessary! Now whatever the term *Shang-ti* may have meant to the ancient Chinese we cannot be certain that it meant the God of the Christian; nay further no one ever can be certain of this. No one—foreigner or Chinese—now knows just what it referred to in ancient times. Hence we contend that it is unsafe, yea, dangerous to use it in a Christian tract without careful and lucid explanation at the outset as to what we intend to mean by it. What the term now means in the mouths of the Chinese heathen

there can be no doubt. For as now used by them it refers uniformly and constantly to *Yü-huang*, the "Pearly Emperor." The writer has more than once heard young missionaries preach idolatry to the untaught heathen in the indiscreet use, or rather in the abuse of this word.

In the third place, we object most decidedly to the "invidious" distinction that the author draws between Confucianism and the other three religions of China. He says: "At present there are in China four religions—Confucianism, Buddhism, Taoism and Mohammedanism. The mistakes of the three religions—Buddhism, Taoism and Mohammedanism—are evident and easily seen; therefore we will not speak about them here. But how is it with regard to Confucianism? Answer: Christianity necessarily wishes to complete Confucianism. In what respects to complete it? Answer: to preserve its good doctrines, to correct its mistakes and to supplement its insufficiencies; this and nothing more." Now, is it in accordance with the facts about these four religions that these three are so full of mistakes in comparison with the fourth that they must all be laid aside as nothing worth and Confucianism so immensely the better that it not only need not be laid aside but can even be made the foundation of the Christian church in China? Is not Mohammedanism immensely superior to Confucianism in this that it recognizes only one God, and that one the very God that the Christian worships? Is not Buddhism far superior to Confucianism in this that it recognizes a future state with rewards and punishments? On what basis is Confucianism selected? Where is its great superiority over its co-religions? It seems to us that the only safe way is to sweep aside all these heathen systems and build the Christian church on its own

proper basis, the one laid by the Apostles.

In the last place, we think such an attitude toward Confucianism as that taken in the tract before us pampers the pride of the haughty Confucianist. Suppose we as missionaries were to say to the follower of Confucius that we have come just to complete what his great master began. Would we not, in his estimation, if not in fact, place Confucius above Christ, and is there any doubt to which place he would relegate the Savior of the world? Is it not after all putting Confucius and the Savior in the same class and making the difference between them not in kind but only in degree? And which would be the greater; he who laid the foundation, or he who completes the building? "Hath not God made foolish the wisdom of this world" so far as any saving efficacy is concerned?

Finally. The Apostle Paul's example of preaching at Athens is often held up as a model for the missionary. On that occasion the Apostle did seem to try to conciliate the idolaters by taking as the foundation of his address their altar to the "unknown God" and by quoting from their classics. But what was the result? Why, so discouraged was he that he forthwith left the place never to return to it again. When he arrived in Corinth soon after he laid aside all such plans and, to quote his own words, "determined not to know anything among you, save Jesus Christ and Him crucified."

To build rotten material into any part of a building, insures its weakness if not its final downfall. It would be altogether unnecessary to predict what will be the fate of the church if it be built on the foundation of an essentially agnostic and very largely atheistic Confucianism.

A. SYDENSTRICKER.

Reply by Pastor Kranz.

By the kind favour of the editor I was permitted to read the above remarks on my tract before they went into print. The criticism is *encouraging* to me in the one respect, that I received shortly before by private correspondence another very scholarly criticism just in the *opposite* direction, namely that I had been *far too hard* against Confucianism. The golden mean, I trust, is also here nearest to the truth.

1. I am sorry, however, that the *English* terms of the translation "completion" and "to complete," which I thought to be a good modern synonym for the word "fulfill" (πληρῶσαι, Chinese 成全), used by our Lord, Matt. v. 17 (see Chinese New Testament), have been *misleading*, although I have *expressly* defined the meaning in which I use them, namely "to preserve all the good doctrines of the old religion, to *correct* all the mistakes, to supplement all the *insufficiencies*." This is exactly the attitude which Professor Legge (*Religions of China*, p. 278 and 286) and Dr. Faber (*China Mission Hand-book*, p. 2) take towards Confucianism. So I am at least in good company. It is difficult to bring these three different parts under one name and synthesis, and the expression used by our Lord, Matt. v. 17, is the best which I can find. As to the "*foundation*" which must be laid for the Church in China, I thoroughly and heartily agree with Mr. Sydenstricker that no other foundation can be laid but Jesus Christ. Nevertheless we must acknowledge all the good that is to be found in the existing religions of China, in order to be just and true; thus we will all the quicker convince the Chinese of our good intentions.

2. With regard to the term for *God* I am convinced with Dr. Legge, Dr. Edkins, Dr. Faber, and

many other sinologues, that the "*Shang-ti*" of the Classics is the best term to be used. A careful study of *all* those eighty passages in the Classics speaking about God, of which I have given a list in my translation of the tract (p. 2, foot-note), might lead many of our brethren, who still oppose this term, to see the reasonableness of our position, and might thus prepare a general union on this point, which is so very desirable. (See Dr. Faber, *Problems of Practical Christianity in China*, p. 46-50). With regard to my tract, I have quoted in the first and second parts of it so many passages about the *Shang-ti* of the Classics that I think no Chinese reader of the tract will be in danger to suppose that in other parts of it I suddenly mean the "Pearly Emperor" of Taoism, the deified magician Chang Ye.

3. To the third criticism I have to answer that the tract is specially intended for Confucianists, and to them, as to myself, the mistakes of Taoism, Chinese Buddhism and Chinese Mohammedanism are "evident." I wanted to write a *short* tract, terse and comprehensive, *against Confucianism*, and therefore I could not dwell at length on the defects of the other religions, but desired to indicate that I agree with the Confucian disapproval of those religions. The "idolatrous fooleries of Buddhism" (expression of Prof. Legge, *Mencius*, Proleg., p. 76) and the "base and abject superstition" of Taoism (RECORDER, December, 1897, p. 586) will vanish comparatively easily and quickly before the steady advance of Christianity and science. We need not use much intellectual powder against them. *Much more difficult* will it be to overcome Confucianism, just because it contains so many good doctrines. Confucianism will combine with European and American agnosticism and with natural science to oppose

Christianity. Therefore Dr. Edkins rightly says (*Chinese Buddhism*, p. 397) "Our great contest as Christian missionaries is *with Confucianism*. There is found the intellect, the thought, the literature, the heart of the nation Confucianism is the citadel of the enemy raising its battlements high into the clouds and manned by multitudes who are animated by a belief in their superiority and their invincible strength. The taking of this fortress is the *conclusion of the war*." Similarly Dr. Faber says (Records, Educ. Assoc. meeting, 1896, p. 75) "*This then is the task which belongs to those who undertake to teach the Chinese. The Chinese classics, literature and history have to be thoroughly digested and put into a form suitable both for teachers and students There is the stronghold of Chinese heathenism, which must be taken if the battle is to be won.*"

4. How Mr. Sydenstricker can say that my tract "pampers to the pride of the haughty Confucianist" I do not understand. Certainly it was not my intention to do so, and others, foreigners as well as Chinese, have had *just the opposite* impression from the tract. The truth is in the middle; I have endeavoured to be just.

5. Mr. Sydenstricker's view about Acts xvii. 22-34 and Paul's attitude in Corinth, has no direct bearing on the tract. His view may be correct. Dr. Faber in "*Paul the Apostle, a Guide to our Mission Work*" (p. 106), presents a different explanation.

The charge of desiring to use "rotten material" must be directed against somebody else; certainly not against me, because I strongly condemn all that is wrong in Confucianism. I am sorry Mr. Sydenstricker has misunderstood my intentions, but I hope his remarks will induce others to study the tract for themselves in the

revised sheet-tract form. The most welcome criticism of my tract would be, if he or somebody else would write a better one on the same subject in Chinese, but also

terse and comprehensive. The relation of Christianity to Confucianism should certainly be studied thoroughly by all missionaries in China.

Editorial Comment.

OUR deepest sympathy goes out to the China Inland Mission and to the friends of the murdered missionary in the loss sustained in the sudden departure of Mr. W. S. Fleming (see Diary of Events). We understand that, although working for thirty-three years in interior districts, frequently amidst strained conditions, this is the first instance the China Inland Mission have had of one of their workers meeting a violent death. For God's manifest care and keeping during these years, in many trying circumstances, there is much cause for thankfulness.

* * *

THE table with foot notes on page 607 is practically self-explanatory. We regret that returns should have come from only about a third of the total number of stations and out-stations. We confess the fault is mainly ours in fixing too early a date; we failed at the time to realise how much work was involved and time necessary in procuring returns from distant country stations. The fact of the reported items being so scanty, prevents us from making the use we hoped would be possible from the data asked for. By way of showing the paucity of information we may mention that radiating out from

one centre (which only reported a little over two hundred) are 130 unreported meeting places within a radius of 75 miles, and having a membership of about 3000.

* * *

FROM several of the replies we received much interesting information, *e.g.*, as to the proportion of day-school and boarding-school pupils under the heading "children;" or how many of the "adults" were members, enquirers, candidates, adherents or strangers. Our heartiest sympathies were evoked by the frequent addition of notes indicating that the day on which the census was taken was rainy, or inclement, or excessively wet, or roads very bad. For all the information received we express our grateful thanks. We trust that on the occasion of our next effort more use may be made of such data; for our hope is that at some future date it may be possible to have complete returns for all China. Such particulars might not prove much; but their compilation and study would be profitable in several ways.

* * *

WE would draw the attention of our readers to the appeal on behalf of the sufferers from the Yellow River flood, to be found on pp. 610-611. An eye-witness

recently said: "The appalling calamity of the Yellow River floods of the present year cannot be emphasized too strenuously. Only those who have been in the midst of the scenes presented can estimate the terrible devastation caused by the vagrant river."

The Shantung conference has drawn the attention of the diplomatic body in Peking to the immense loss of life, property, and money caused by the frequently recurring outbreaks of the Yellow River. We trust it will be possible to persuade the Chinese government to take action in the matter. If not impelled from humanitarian motives they might be led to adopt proper methods on realising that what at present is an unmitigated evil might become a source of material prosperity.

* * *

WE should like to call the attention of our readers to the very able paper of Mr. Fenn in this issue of the RECORDER on the very trite subject of the Sabbath. It is a serious matter and well worth the solemn attention of every missionary to the Chinese as to what attitude he shall assume upon this important subject. We are convinced that the future welfare of the Church in China rests upon the stand now taken. Some may be in favor of a compromising spirit, a sort of make-shift for the present, trusting to the future to right itself. But it never will. The superstructure will never be stronger than the foundation, and if we are weak and yielding in this matter now, no amount of shoring up or strengthening will save our structure by and bye. It is a most difficult matter,

as everyone who has ever labored among and for the Chinese must be ready to confess. But the rewards will be commensurate with the difficulties if we listen to the voice of the Lord in this matter and not try to follow the suggestions of expediency.

* * *

In judging of men, it has been truly said, that often an apparently trifling fact will give us the clearest insight, and will best enable us to estimate character. If this is as true of nations as of individuals, what a melancholy spectacle the Chinese government presents in some of its recent proceedings?

Regarding the rebellion in the Szechwen province the statement has appeared in print on good authority, that the government, after trying in vain to crush the rebellion by force, has opened negotiations with the rebels, promising a mandarin's button and office to Yü Man-tze, the chief, and lesser positions in the army for his subordinates. This was but following the usual policy of the government, as witness the case of the famous Black Flag pirates, years ago, on the southern borders of Canton.

Such a course of action reveals in the government a deplorable moral weakness and need of reform. To a foreigner, accustomed to governments based on high Christian ideals and principles, such servility and lack of appreciation of the dignity of the law and of the need of maintaining order at all costs seem inconceivable. Imagine a European power, or America, truckling to a horde of outlaws

and buying them off by the bestowal of honors from the State!

The Chinese government by such an act not only violates the moral sense of every thoughtful man, but worse still it actually puts a premium on crime, on treason and lawlessness. By the side of this case our thoughts sadly revert to that still more melancholy scene witnessed not long since in Peking, when a few ardent, patriotic souls, who longed to purify the government and save their country, were led forth to a cruel death.

Or sadder still, the recent news from Kwei-chow of the murder of another missionary and his native helper. Poor China, truckling to her outlaws, while she destroys her own best friends! We mention these facts,

not in an unkind or censorious spirit, but that we may see in them the pointings of Providence impressing upon us and upon the Chinese this country's great need. *Reform* is the cry? But how is it to be effected? Only by the Gospel of Christ. Civilization, Western learning, colleges, science, mines, railways,—these are all good, and should be encouraged, but they will not bring reform. There is danger of the Chinese and of ourselves being misled, and putting our trust in these things. Let us constantly remember, and constantly remind the Chinese, both officials and people, that government reform must be preceded by *character* reform, change of heart. The hope of China is a *living Christ*.

Missionary News.

A Manchuria Presbytery.

The Manchuria Presbytery of the United Presbyterian Church of Scotland is composed of 13 evangelist missionaries, 4 medical missionaries, 14 native elders. At its meeting in Moukden it reported 28 congregations, 63 chapels, 41 Churches, 9 dispensaries and hospitals, 1 native pastor, 17 native elders, 165 native deacons, 5802 baptized persons, 6300 applicants for baptism on list, 58 schools, 680 scholars.

To understand the significance of these figures it should be noted that twenty-five years ago not one of the natives included in this list had heard of the Gospel. It is barely twenty-four years since old Wang and two fellow-townsmen were baptized in Newchwang port.

He was the beginning of this movement, which has left no large town and few hamlets untouched in all Manchuria south of the Sungari River. Three was the number baptized the first year, followed by a score during the next year, the number gradually increasing, till last year preceding the above report over two thousand were baptized. A larger number will be admitted into the Church before the next meeting of presbytery in May, 1898. Various causes, to name which would not be to edification, to fully enunciate which would occupy too much time, combined to produce the extraordinary movement which is now spread all over the country. The most important human element conducing to this result has been the employment of native preachers,

evangelists and colporteurs. These, however, have been selected carefully after evidence of their fitness and thorough instruction in Bible truth. Education, famine relief and medical skill has each had a small share; but all combined do not equal a thousandth part of the evangelistic work done by the native agents. For it need surely not be stated that the figures given above represent but a fraction of the influence which has been exerted among the people and which is now so rapidly leavening the thought of the whole country.

Joss Ross.

Moukden.

Segregation of Lepers.

In some parts of China the provision made by the government for the support of lepers, fails to reach its destination. Here and there a leper has acquired property—either by dint of hard work, or harder begging—but the majority of them are, to say the least, miserable enough.

Now while reforms are, so to speak, in the air, it seems something might be done for the lepers. The methods that have been found so efficient in India and in other countries—the segregation of the sexes and the removal of healthy children from the leper community—should be urged with all diligence.

In this prefecture it is generally reported that lepers often sell their own daughters, and with the money

they thus receive, supply the demand for girls among themselves from poor, though healthy families in the vicinity. Thus the tainted population increases from year to year, while the government appropriation remains the same. In the village near this city (Hsing-hua) there are over a hundred lepers. The appropriation, I understand, is for 60 individuals at 3600 cash each.

Will not some of our more favored countrymen, whose privilege it is to “stand before kings,” at once take up this matter?

F. OHLINGER.

Final List of Doctors contributing to the Pamphlet on Opium.

Mary Gale,	Shanghai.
E. R. Jellison,	Nankin.
Arthur Morley,	Hankow.
W. F. Seymour,	Tengchow.
J. W. Hewett,	Pingyang.
Mary E. Carleton,	Foochow.
R. W. Palmberg,	Shanghai.
Mary W. Niles,	Canton.
Lewis Savin,	Yunnan.
Frances E. N. Goddard,	Foochow.
Herbert J. Hickin,	Ningpo.
Mary Gates,	Shanghai.
Mary A. Ayer,	Soochow.
Frances F. Cattell,	“
Ethel Tribe,	Amoy.
J. S. Grant,	Ningpo.
J. R. Watson,	Ching-chow-foo.
Mrs. J. R. Watson.	“
A. Lyall,	Swatow.

This list completes the long looked for 100 replies, and I am now getting the pamphlet ready for the printer.

W. H. PARK.

Diary of Events in the Far East.

November, 1898.

1st.—A telegram from Peking to the *N. C. Daily News* says that “the result of the joint deliberations of the Grand Council and the Six Boards is in favour of the re-establishment of the Governorships of Kuang-tung, Hupeh, and Yun-

nan, abolished by the Emperor on the 8th of September.”

4th.—Murder of Mr. W. S. Fleming, of the China Inland Mission, and a native evangelist, at Pang-hai, in the prefecture of Tu-yün, Kuei-chow province.

5th.—A special telegram from Chung-king says that the "gift" of the high provincial authorities at Chêng-tu to Yü Man-tze as the reward for his return to the allegiance to the Manchu dynasty, was sent him yesterday. It is in the shape of an opaque blue button official hat, with peacock feathers, and a commission as Second Captain in the Chinese army. In consideration of the above Yü Man-tze will hand over Père Fleury to-day to the authorities.

6th.—A telegram from Seoul to the *N. C. Daily News* says: "There is a political crisis, and nineteen of the leaders of the Independence Club have been arrested. The President (Mr. Yun) has escaped.

There is a multitude before the prison begging for arrest. The government

threatens to disperse them by force. An uprising is dreaded."

19th.—Imperial decree ordering Tsai Chun, Taotai of the Soo-sung-tai Intendancy of Kiangsu (Shanghai Taotaiship), to resign his post, which is given to Li Kuang-chiu, Taotai of the Fêng-yun-lu-sze Intendancy of Anhui. The latter post is to be given to Tê Lin (a Manchu).

Among the new appointments, En Shou (Manchu) is appointed Provincial Judge of Kiangsi *vice* Chang Shao-hua.

26th.—Two disastrous fires in Shanghai. Hall and Holtz's store burnt down. Estimated damage of stock fully quarter of a million dollars. Rev. C. J. F. Symon's house also burnt down at same time.

Missionary Journal.

ARRIVALS.

At Shanghai, Oct. 11th, Mr. JAMES H. McCLENN and wife, Miss LAURA N. JONES, unconnected.

At Shanghai, Oct. 24th, Mr. ROWE, wife and infant.

At Shanghai, Nov. 2nd, Mrs. DARROCH and two children (returned), Miss E. M. S. ANDERSON (returned), Misses M. W. BLACKLAWS, M. DARROCH, F. BACKENSTOSS, M. C. PETERSON, E. BURTON, S. A. KING and A. ELDERED, from England (all for C. I. M.)

At Shanghai, Nov. 6th, BRITON CORLIES, M.D., for A. B. M. U., West China.

At Shanghai, Nov. 7th, Rev. D. MCGILLIVRAY, Can. Presby. Miss. (returned).

At Singapore, Nov. 9th, 1898, Rev. and Mrs. J. A. B. COOK, Eng Presb. Church Mis. (returned).

At Shanghai, Nov. 15th, LEONARD WIGHAM, B.A., wife and two children (returned), Friend's Mission, Chung-king; Miss B. LEGGAT and Mrs. TALBOT (returned), C. I. M., from England.

At Shanghai, Nov. 19th, Rev. E. O. and Mrs. WILLIAMS and four children (returned), Miss THERGOOD (returned), Misses S. BLITHING, H. FAULDS and W. J. COXON, from England, for C. I. M.

At Shanghai, Nov. 27th, Rev. WM. DEANS, wife and 3 children (returned), Ch. of Scot. Mission, Ichang.

At Shanghai, Nov. 29th, Mrs. G. F. FITCH, Miss ALICE and Master GEORGE FITCH (returned), Amer. Presby. Mis., Press, Shanghai; Rev. T. L. BLALOCK and wife, So. Bap. Gospel Mission, also GEORGE, son of Rev. D. Herring, of same Mission.

DEPARTURES.

From Shanghai, Nov. 3rd, Mr. and Mrs. W. LEONARD THOMPSON and child, C. I. M., for England.

From Shanghai, Nov. 7th, Dr. and Mrs. F. HOWARD TAYLOR and Mr. J. COOPER, for Australia; Mr. and Mrs. C. H. S. GREEN and two children, Mr. and Mrs. H. F. RIDLEY and two children, Mr. J. C. HALL (C. I. M.), for England.

From Shanghai, Nov. 21st, 1898, Rev. HUGH W. WHITE, wife and infant, Am. Presby. Mission (South), for U. S. A.

From Shanghai, Nov. 22nd, Miss GOOLD (C. I. M.), for England.

BIRTH.

At Chen-tu, Szechuen, Oct. 4th, 1898, the wife of H. OLIN CADY, of a daughter.

DEATHS.

At Tsing-ping Hsien, Kuei-cheo, Nov. 4th, Mr. W. S. FLEMING, C. I. M.

At Ichang, Nov. 22nd, Mr. W. B. MOSSES (C. I. M.), from pneumonia.

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